

A U M

TRUTH, LIGHT AND LIBERATION.

Humanity is the child of cyclic destiny and not one of its units can escape its unconscious mission,
or get rid of the burden of its coöperative work with Nature.

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H. P. BLAVATSKY.

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PATIENCE.

From Ibrahim, son of Kunaif of Nabhan. Translation of C. J. Lyall.



BE PATIENT: for free-born men to bear is the fairest thing,
And refuge against Time's wrong or help from his hurt is none;
And if it availed man aught to bow him to fluttering Fear,
Or if he could ward off hurt by humbling himself to Ill,
To bear with a valiant front the full brunt of every stroke
And onset of Fate were still the fairest and best of things.
But how much the more, when none outruns by a span his Doom,
And refuge from God's decree nor was nor will ever be,
And sooth, if the changing Days have wrought us—their wonted way—
A lot mixed of weal and woe, yet one thing they could not do:
They have not made soft or weak the stock of our sturdy spear;
They have not abased our hearts to doing of deeds of shame.
We offer to bear their weight, a handful of noble souls:
Though laden beyond all weight of man, they uplift the load.
So shield we with Patience fair our souls from the stroke of Shame;
Our honors are whole and sound, though others be lean enow.

LET US AWAKE.

By H. T. EDGE.

"Knowing the time, that now it is high time to awake out of sleep."—Romans
xiii, 11.



SLEEP" is a very good word to describe the general mental condition of civilized society at this century's end, though perhaps "uneasy slumber" would be a more accurate description. For, from a spiritual point of view, the world has been sleeping. The concerns of our inner life, the interests of our higher and *real* nature have been avoided and shelved. There has been a "conspiracy of silence" about them. Religious topics have been tacitly avoided in our daily life and conversation; they would interfere too much with the comfortable, drowsed state which best suits our ordinary occupations, and arouse uncomfortable qualms; or else they would bring on unseemly quarrels. Religion is therefore carefully pigeon-holed in that division of our time known as Sunday, when we go to a meeting from which unpleasant topics are too often discreetly banished, and the parson aids and abets in the slumbrous soothing of our consciences. Whenever, in our daily life, an unwelcome truth pops out its head, does not everyone at once combine to put on the "blinkers," to explain it away, or to change the subject? We cannot always keep hidden these inconsistencies, especially when the *enfant terrible* (which means a child only partially perverted) is around. Religion, in short, is apt to be found leagued with the sleepers, on the side of vested interests and old abuses, an anodyne and narcotic rather than a stimulant; and the impatient aspirant usually finds himself at arms with it.

Nor is it of any use, failing religion, to throw ourselves into the arms of modern science for help against the tide of materialism that invests us; for modern science does not even profess to throw light on the problems of man's spiritual nature. It lends itself, like religion, to the abuses of civilization, fortifying the rich, the idle, or the selfish in their castles and pleasure-gardens, and strengthening the bonds of the feeble. Its philosophy, when it has one, is one of despair and doubt, denying the warm impulses of the soul and reducing life to a cold calculation.

The present time is like the time when our door is rapped in the morning; we must either shake off sleep and rise to begin a new day, or else we must sink again into a new but heavier slumber. We cannot stay as we are. Hence we have now in the civilized world two classes; those who are so comfortable that they will try all they can to slumber further, and those who are tired of sleep and are rubbing their eyes and straining to arouse themselves. Things to-day are not as they were yesterday. The sun has risen higher; the world's inquietude is becoming more urgent. The strain of humanity's present conditions grows day by day more intolerable. It is harder for the sleepers to keep their eyes shut and sleep on. The position of an awakened man planted in a society *built on*

self-seeking is very painful. There are very many such people. Soon there will be so many that the strain will become too great and they will burst their bonds and seek for the light and the salvation of humanity. Isolated from one another they can do but little; and most of them must needs take refuge in the best kind of compromise they can effect. But set them free, unite them in a Universal Brotherhood, and give them a nucleus around which they can gather, and the wasted energy will be utilized, the smoking flax blown into flame.

Another characteristic of these times that has often been remarked is the absence of leaders of men among us. There are none who can stir the people and gather them round their banners, no great religious and moral teachers, no poets, statesmen, scientific luminaries, nor geniuses of any kind. We are restless, unsettled, and without definite aim or tendency. There are no great tides of enthusiasm, but only a choppy sea, washing hither and thither on the surface. Men are asleep; the energies of civilization have run down. Humanity has steered so long on the one tack that its course is in danger of being lost.

This is, in short, just the kind of time when students of history should expect a great leader to appear and collect into one focus the scattered rays of hope and energy which are otherwise in danger of fading out because of their isolation. A Leader with a strong new message for poor leaderless, despairing humanity; such a Leader as Joan of Arc or Mahomet or Buddha or Jesus, who would reawaken the spirit of dash and enthusiasm that has so died down. And we members of the Universal Brotherhood know that there is such a Leader in the world who has already proclaimed the Brotherhood of humanity and pointed out the path to follow. Those who are wise will prepare themselves silently for such a change in men's affairs. They will not strive to involve themselves still deeper with the things that are passing away, but will "sell out," so to say, and invest in the rising securities of the new life of Brotherhood. Those who cannot change with the times must fall behind; for, when compromise is no longer possible, "all or nothing" is the only cry.

When narrow, hard and fast lines of long standing are broken up, men are thrown back on their own character and on the original and eternal principles of human nature. They are in fact stripped of their clothes and disguises and become once more the plain "forked radish" of which Carlyle speaks. Hence, to "awaken out of sleep" means that we must leave off adorning those vestments and masks of society and begin strenuously to cultivate and foster those *real* qualities which alone will serve us in the crisis. Thus money, ambition, love of rule, mental dogmatism, graceful accomplishments, social position, and such like, are not the things to be invested in now. They are the mere external paraphernalia and trappings of a man. *Character* is the great asset of the coming time; and the main-spring of character is selflessness. Self-seeking is the motive which will suffer most in the crisis, for it is the basis of the old order that is crumbling. But the selfless man will be in his own element. He cannot be harmed; he has no stock in the old order, and nothing to lose. He is at home anywhere; humanity is his world. His personal belongings are his character, which cannot be taken away. Let us therefore awaken out of sleep and cultivate that which endureth.

THE PHILOSOPHY OF SOUND.

By CHARLOTTE E. WOODS.



HE universal power of music over mental states gives rise to much fascinating speculation among musicians who are philosophically inclined concerning the *rationale* of sound, and its correspondence with other vibrational phenomena in nature. It is not enough for some minds to experience the elevating effects of certain combinations of sounds upon themselves and others; they must further inquire *why* sound affects, and seek to investigate the subtle connection between waves or vibrations of ether, and waves or vibrations of the inner psychic nature of man. And such inquirers, though they often lose in art what they gain from scientific criticism directed toward it, do much to uphold the dignity of music as an actual factor in the evolution of the human soul.

"Music," it has been intuitively said, "is not only one of the refinements of life, but life itself." If this be true, our poets may speak more literally than we wot of, when they figure the life of man and the Universe in terms of sound.

"And I know not if, save in this, such gift be allowed to man,
That out of three sounds he frame, not a fourth sound, but a star.
Consider it well; each tone of our scale in itself is naught;
It is everywhere in the world—loud and soft, and all is said."

The science of vibrations, then, imperfectly though it is yet understood, appears to open to us at least one portal of the mystery of life. Penetrate far enough—"and all is said." Since all vibration produces sound, and since all matter is in motion or vibration, it follows that whenever there is matter or substance there must also be sound, though inaudible. Hence every object and part of the universe will be continually producing a certain definite sound, though our ears may not be sufficiently sensitive to receive it. Truly and literally the world is a vast orchestra of pulsing vibration, and the "music of the spheres" exist equally for the scientist, as for the man of imagination.

Professor Huxley's oft-quoted statement in his essay on the "Physical Basis of Life" will come readily to the mind of many:

"The wonderful noonday silence of a tropical forest, is, after all, due only to the dullness of our hearing; and could our ears catch the murmur of these tiny maelstroms, as they whirl in the innumerable myriads of living cells which constitute each tree, we should be stunned, as with the roar of a great city."

A musician's pursuit leads him sometimes away from the practical side of his art, to the speculative. He has to become, for the time, a philosopher, seeking to know *how* sound is made, and its relation to the ultimates of things. And Science gives us such big hints—sets us so tall a ladder to climb, that climb we

will, to find, when we have got high enough, that the Easterns have been before us, and have relegated Sound—primordial matter in vibration—to the very forefront of the divine program of the Universe.

According to the *Puranas*, the world, with its countless forms, conditions, and aspects, is built out of a single Substance, to whose earliest manifestations belongs the only conceivable attribute of Sound. The *Vedas* set forth the cause of Sound, and the "Voice of Nature" under the allegory of the Gandharvas, the 6,333 heavenly Singers and Musicians of Indra's Realm, who personify, even in numbers, the manifold sounds in nature, spiritual and physical. The Hindus interpret them to mean the forces of solar fire, and their association with both heat and sound is an interesting forestallment of the hypothesis of modern Science that heat is a specific form of vibratory motion, all vibration producing sound, audible and inaudible.

Of course Science laughs at the *Vedas*, and their fairytale methods of dealing with hard facts. It knows nothing of a hypothetical Akasa-Ether as the origin of sound. "Sound is the result of the vibrations of the *air*," say our wiser men. For all that, we will just glance at a little more archaic nonsense on the subject.

The three most dissimilar religious philosophies of the ancient world agree in the idea of creation, or transmutation, by Word or Sound. The Hindu Brahmâ through Vâch (divine Speech) created the Primordial Waters. Light, Sound, Number, the Ten Words, or Sephiroth, are the three factors in creation, according to the Chaldean-Hebrew Kabbalah. The Pythagoreans held that the Logos called forth the world out of Chaos by Sound or Harmony, and constructed it according to the principles of musical proportion. For this reason, Pythagoras made a knowledge of music and mathematics necessary to admission into his schools.

Let us grant, for the sake of argument, that these ancients knew something, that their Akasa—Vâch—Logos—Verbum contained high suggestions of a condition of (if I may so speak) *spiritualised* Sound, the result of vibrations so rapid in a medium so attenuated as to defy investigation by physical means, and to be reached in thought only by induction from the law of analogy on all the planes of Nature. This will give us some conception of Sound as a (possibly) creative potency, and a factor in the early evolution of Form. Is not this hypothesis borne out by the celebrated Watts-Hughes experiments in which sand on stretched vellum is thrown into geometrical shapes by the vibrations of a violin-string? Science, indeed, seems to be awakening, in many directions, to the great possibilities connected with the right use and understanding of sound, and its sister, color.

Every atom of matter in the Universe, of every grade of density, has probably a fixed rate of vibration. One may produce, by sound, the key-note of the atoms composing a structure or organism, and may harmonise or disturb them according to the particular ratio of vibration employed. In cases where illness is due to a disturbance of the right balance of molecular motion—either of the

physical or psychic man—the proper use of sound as a restorer of equability is scientifically conceivable. We have lately heard of the Guild of St. Cecilia whose object is to allay certain forms of suffering by music performed in the sick-room by competent musicians who have devoted themselves to this experiment. In Paris, too, the different colours of the spectrum have lately been made to play a part in the treatment of disease.

Sound is the first link in a (possibly) infinite chain of phenomena resulting from vibratory motion of matter in different degrees of modification. From 32 to 32,000 vibrations per second lies the range of sound audible to the human ear, conveyed by the air. From 32,000, to a third of a billion vibrations is the region of the electric rays, the medium being ether. These rays Lord Armstrong has shown to be productive of form in geometrical proportion. From 35 to 1875 billions per second, we have the range of the heat and light rays—a narrow margin comprising red at 450, and violet at 750 billions. Some steps upward may be found the vibrations of the Röntgen rays, from a fourth of a trillion, to ten times that number per second. Then a vast, almost unexplored region in which the rays cease to be refracted, reflected, or polarized, and traverse dense bodies as though they were transparent.

Professor Crookes is our authority for this vibrational ladder, and he sets no limit to its ascent in ever-increasing rates of velocity. An observation of the exceedingly narrow limits of our perceptions and knowledge gives rise to the speculation as to whether sound might not exist at stages of inconceivable height, as well as at the comparatively low point in the ascent at which we find it. Whether on the principle that extremes meet, the Hindu Akâsa—spiritualized sound—may not be so very unscientific, after all.

But to return to *terra-firma*. Sound, form, colour, heat are a series of apparently interdependent effects arising from the one cause of matter in motion. Arrange now the vibrations of sound in certain definite combinations, as in music, and we get a distinct impression on the mind and emotions, and are confronted again with the time-honoured problem of associating changes in matter with changes in mind and feeling. A new, and totally dissimilar phenomenon has been added to our list of correspondences—one that has ever constituted the “Thus far” of the scientist.

One clue only can be offered here, and that an insufficient one. Huxley, as we have seen, regards every atom in nature as pulsing with inaudible sound. If his statement be true, it follows that not only the physical body of man, but the ether interpenetrating it, and even the substance or inner vehicle of man’s mind must each have its own dominant note, which can be altered and modified by the power of sound in different combinations. If this were not so, if sound did not exist within man in some form or another, by reason of the regularly toned molecules of his sensitive inner nature, there could be no connection between himself and the sounds reaching him from without. Hence it is easy to understand why every organism, with its own peculiar key-note, or rate of vibration, will be differently affected by different classes of music, certain com-

binations of sounds influencing some natures strongly in a particular direction, and leaving others untouched through lack of the appropriate key-note.

From the Eastern custom of *mantram* chanting, or the deliberate employment of certain sound-vibrations for the production of certain states of consciousness, to the *leit-motif* of our modern orchestral writers, is probably a far cry; yet both have a common principle. In Wagner's Dramas, for instance, the hearer associates in consciousness certain personages and dramatic points with an appropriate combination of notes. Every part of the work stands to each, and to the hearer, in a definite vibrational ratio. So that by constant repetition of the individual *motifs*, or *logoi* (the latter a significant term) the consciousness of the audience becomes attuned to a sympathetic relation with the characters and episodes as presented, of which the *motifs* are the attempted sound-equivalents. This mantramic power of music to arouse corresponding states of consciousness is within the experience of all.

Of modern composers, possibly Wagner and Schumann had the deepest insight into the influence of sound upon the inner, psychic organism. To these men, the composer's power lay in the expression and interpretation, in terms of sound, of certain stages of soul-experience. Without a perfect attunement of the inner vibrations that make up individuality, with their outer correspondences, without the true inspiration founded on nature and soul-life, music may pass into the realm of intellectual sound-gymnastics, but it can never become true *art*.

According to what a man has done, suffered, thought, and experienced, will be the harmony or discord of the psychic note he utters. In each man this note is dominant, sounding through his entire individuality, jarring or harmonising according to the mind-pitch of those with whom he comes in contact. To this fact may, perhaps, be attributed the superior affecting power of the human voice over other forms of musical expression. This instrument may accurately disclose the interior state of a speaker or singer. If a man has had a wide experience of suffering, it is stored up within him, and his voice will carry with it the synthetic expression of his entire being. A superficial or unformed character is unmistakably revealed in this way.*

To a certain extent, the audience and the music-maker are one, in that what the latter conveys in terms of outer vibrations, the former answers in terms of emotion and thought. Some music, it is true, touches deeper places; awakens experiences that are not to be expressed by phenomena so shallow as feeling. It creates, or re-creates within a state all too high and fleeting for the scalpels of the musical psychologist, in which the hearers regain, for a flash, the Beatific Vision, and being led to the "edge of the Infinite, gaze for one moment into That."

After which Science may say its little say to deaf ears.

*See E. A. Neresheimer's remarks on "Music" in "Theosophy" for August, 1897.

THE PITH AND MARROW OF THE CLOSING AND COMING CENTURY

AND RELATED POSITION OF

FREE MASONRY AND JESUITRY.



ACUSTOMED to measuring eternity by the tick of the watch, the fact escapes notice that the time period measurements of weeks, months, years and centuries, are not accidents, not senseless arbitrary divisions of time, but that they are the results of, and in harmony with Universal Law, which fact becomes more and more one-pointed as our range of consciousness expands.

It is evident, even to a careless observer, that all persons, things and events are related and interdependent; those who carefully follow and correlate series of events covering long periods find remarkable relationships and results.

The merchant, as the year draws near its close, interrupts or disturbs the ordinary progress of his business, to settle old matters and to close his books, preparatory to entering the new year, and its unknown, broadening possibilities, with a clear understanding of his resources and abilities.

Likewise, on the broader fields of community, national, race and world life, are found corresponding and related cyclic disturbances, adjustments, progression or retrogression, depending upon the balance showing on the credit side of Right Action, or on the debit side of Wrong Doing. Truth expressed in commercial terms is best understood to-day.

Glance over the world's history by centuries, and near the close of each will be found the culmination of a more or less widespread and important series of events, all related, in that they have a common trend and purpose.

Leaving the proving of this statement to those who care to investigate, we turn our attention to the present, to find the world facing—that, in fact, it is now in the midst of events and culminations, the importance of which have not been equaled in many centuries, probably not within the period of recorded history.

If this statement appears extreme, a comparative examination of present signs and ruling conditions point to its early demonstration.

Individual life and conditions constitute the basis and ruling factor in community, national and world life; if the individual units are contented and happy, the world is at peace; if unsettled and disturbed, then commerce is in a chaotic state, nations are suspicious and stand prepared to fly at each other's throats.

Looking backward, we find periods of disturbance, frequently involving nations, even changing the political conditions and map of a continent, as in Napoleon's time; but to-day the whole world is in a condition of unrest and uncertainty, which, perceptibly affecting every human condition and mind, focalizes and emphasizes itself in every organized body; in nations, religious organizations, industrial, commercial and financial trusts and labor unions;—none are exempt; all stand, the world over, as classified, separate, more or less compact and antagonistic units, anxiously expectant of the impending unknown, ready to act, or already engaged, offensively or defensively, in what they in the main consider self-preservation.

But is this general mustering of forces *in reality* for the purpose of emphasizing and perpetuating the reign of selfishness, separateness, intolerance and craft? Underneath the seeming, is there not a deeper, truer, more intelligent force at work, moulding and shaping conditions and events for the common good, stirring into action, and bringing into open battle array the good and evil qualities, the life and death forces embodied in man's higher and lower natures, preparatory to their locking horns in the death struggle for the final mastery, with the fate of humanity as the stake?

Let us seek answers in the signs of the times: First, as indicating in the individual, then in powerful organized bodies—the larger personalities.

Every man who will honestly examine himself, will find both the good and the evil qualities in his own nature emphasized, awake and arrayed against each other, contending for the mastery. He finds himself unusually interested in, and taking sides for or against wrong and injustice in matters foreign to his personal interests and customary observation. His power to discern the right is unusually clear and forceful.

Again, as though to give all opportunity, matters of frequent occurrence, and, as the world goes, of seeming unimportance, suddenly spring into universal prominence; are discussed throughout the civilized world in private and public, in the press and pulpit; in fact, the whole world discusses and intelligently takes sides for or against the *principles* involved, and in so doing each person enlists and throws his influence on the side of Right or Wrong.

The world has so divided and arrayed itself over the case of Captain Dreyfus, that brave man, who, in his apparently hopeless but superb battle for the principles of Justice and Liberty, fought against a corrupt combination a senseless and corrupt court, an apathetic people, and in so doing suffered many martyrdoms.

But this was not the complete, nor the main result following this case. Such an exhibition of brutal inhumanity, palpable and hideous injustice, based on and sustained by the grossest falsehood, perjury, vile calumny and attempted murder,—all in the name of Justice,—has irretrievably disgraced a great country, appalled all honest men, and notified the world that Justice was foully murdered and can no longer be found in her courts. It did more than this! It brought into the **blazing** light and scrutiny of an aroused world-wide public,

the hidden, subtle and evil organized force, which stands charged with and is responsible for that crime, and it will never again be able to conceal its intolerance, bigotry, and persecution,—its work of mental thralldom and spiritual death, under cover of piety and care for the spiritual welfare of humanity as God's vicegerent.

The time has come when, courts of Justice failing circumstances and conditions, as relentless witnesses for the Higher Law, will compel justice, and irretrievably expose and ruin the hiding culprits, be they individuals, secular or religious organizations.

At last the spiritual eye of humanity is open,—the eye which sees the Truth standing emphasized and more clearly revealed by calumny, denial, or apparently friendly criticism and commendation with a But, *insinuating* impartiality, or *claimed* disinterestedness in matters which are known to, and deeply interest every intelligent human being.

So the Great Law, Intelligence, or God—name it as you like, has taken the martyrdom of this brave but obscure man, one of a persecuted people, who, in just return, control the world's idol—and elevated him as a symbol of a great Principle, which this world of men have championed or antagonized by the mental attitude they have taken towards the Dreyfus case.

The same principle was the basis, thinly veiled, behind our conflict with Spain. In that war identically the same forces of light and darkness were contending for mastery. The American people in entering upon the war—purely for the cause of humanity, the first instance in recorded history—were impelled by the same law which used Dreyfus. Largely unconscious of their high guidance and mission, they none the less promptly and effectively arrayed themselves—leading the nations—as the exponents and champions of right, enlightenment, progress, and physical, mental and spiritual freedom, as opposed to this subtle, organized force, which, from love of power, has always prostituted its immense strength by standing as the main block in the way of mental and spiritual health, freedom and progress in the Western World.

We were not combating Spain as a nation or people, but as the ancient champion of this most intelligent, but selfishly directed force, which was harbored as the dominating power in her individual, national, material and spiritual life. Spain finally obtained the natural and legitimate fruitage of her work of oppression, tyranny, and destruction, in national decay, humiliation, and defeat.

Like Dreyfus, this naturally noble people suffered, when as an outer covering, they were rent asunder, that the real destroying force should be exposed, as a warning to other men and nations.

Here it is pertinent to inquire if we as a people, or as a government, have learned, or even discovered, this *vital* lesson of our unfinished war. When we find this same ill-guiding force, virtually and practically in control of our affairs and army in the Philippines—else our returning warriors, and all other than official reports are unintelligent and wholly false—then the reason becomes apparent for the constant contact with our Government, and the seemingly dis-

interested counsels of eminent exponents of the power which persecuted Dreyfus, destroyed Spain, and is now seeking to perpetuate itself in control of the Philippines.

Would not this be a convenient and undisturbing method for this force to ingratiate and make itself useful to our good, but—let us hope—innocent-minded official heads, in order that its advocates may the more easily and unobserved tighten their already powerful but concealed grasp on our political life and government?

If any intelligent, non-partisan person does not agree with these suggestive statements and questions, he is challenged, for the sake of our beloved country and freedom, to make a quiet and thorough investigation, and conviction will result.

It will be found that the original insurrection of the Filipinos was not against Spanish rule, as such, but against the force in question acting through the Spanish rule, which made the life of a naturally free and not unintelligent people unbearable, although both were one in religious faith.

As the United States was led into assuming Spain's position, we are defending, and the Filipinos are through us, combating the same enemy, force and rule against which they first rebelled.

Our position in this respect is at least anomalous and difficult to understand, except from one point of view.

Eastern Asia is uneasily turning in its long repose, disturbed at the loud knocking of selfish nations and rapacious commerce.

The lovers of freedom in the great slave continent are, as they view the question, planting and defending the flag of liberty against foreign aggression and domination.

With the past history and relations of the nations in Europe, divided as they are into numerous fortified and fully armed hostile camps, all alert and disturbed by expectant fear of the pregnant unknown, this African camp-fire can easily ignite the ready fires of all Europe, and through them, the whole world, completing the change of its map, already begun by the United States battling in the main for Right and Progress.

The insular "Monroe Doctrine" is already swallowed up in the broader world interests in which we have suddenly and unexpectedly taken a unique and leading part.

A gigantic figure has loomed above the horizon of the nineteenth century, one humane foot placed on the Antilles, guarding the waters which command the approaches to the great American Continental Canal which he must build; the other, unconsciously held impending in the world's atmosphere while harking to humanity's cry, unexpectedly planted on the threshold of Asia's unexplored storehouse of material, mental and spiritual wealth. Incidentally he shelters and protects the Americas—the great impassable Continental Divide separating Europe from the teeming East. He stands expectant and superb in his undeveloped strength—this young giant Colossus of modern times—calmly

facing the ancients and the pregnant future with sublime trust in himself and in the Cause of Right and Humanity which he has championed before the whole world. He is the symbol of the higher part or soul of humanity in action; the torch-bearer of Truth, Light and Liberation to the discouraged and down-trodden.

When the surprise and compounded admiration-fear commendation of the older nations settles into conviction that their selfish, dominating influence and commercial supremacy is in jeopardy, we shall require that divinely inspired wisdom and courage which go hand in hand with intelligent right action.

With pure motive and high principle as our main-spring and guide, our passage through the Red Sea of selfishness into the Promised Land of Universal Brotherhood will be safe and glorious; but destruction is certain if we, off guard, permit the subtle wrecking intelligence of the past and present centuries to creep in, and whisper evil counsel into the ears of our helmsman.

While this feeling of unrest and uncertainty regarding the impending future consciously affects all individual and national life and conditions, we find money—the life blood of present material life—gathering in a few vast aggregations or trusts, so organized and efficiently commanded as to be more powerful than the government itself in controlling the products, industries and transportation of the entire country; in fact, some of these stand to-day as a block to the legislation absolutely required for the building and peaceable government control of an Isthmus Canal; and this, in face of the perfectly apparent fact, that the early completion of such a water-way is a vital necessity to our national well-being and safety, if not to our very life.

We stand responsible for the defence of our long double coast lines, our new island possessions commanding the Caribbean Sea, and stretched across the Pacific Ocean dominating its northern waters, and the South American coasts, which are virtually under our protection as against foreign aggression.

With a completed canal all our water responsibilities would be safeguarded and met with practically one-half the naval armament and its incident expense, as compared with what will be imperative, lacking a canal. Quick concentration in either ocean would forestall and defeat slow and difficult combinations enforced by passage by the Cape.

In face of these patent facts, and the disturbed, jealous and prepared condition of the nations, can we longer safely or economically indulge in the egotistical dream of our fancied ability to instantly do what at best requires years to accomplish? Shall we as a people permit any power among ourselves or on earth, to even delay this work?.

The danger from trusts is more important, imminent and threatening, in the direction of their unlimited legislative purchasing power, than from any material increase in cost of living, or lack of profit, or loss by investors in their multi-watered stocks.

At this crucial period, when the retarded evolutionary progress of humanity can spring forward, carrying it into its long-lost heritage of spiritual con-

sciousness and divine knowledge, every intelligently honest man must *satisfy himself* regarding his own standing ground. In that safe position, he will use his God-given perceiving and thinking faculties, to *himself* analyze, judge and accept or reject old and new beliefs, ideas, presentations and men, as he deems best. Thus growing mentally and spiritually strong he will discover error and falsehood, discern and follow Truth and become its efficient and courageous agent in dispelling ignorance and opposing intolerance, bigotry and selfishness.

Men once aroused to a realization of this *divine common-sense* will comprehend and enforce the self-evident truth that *Intelligence must and will rule*—by devious methods if forced by ignorance to indirection, but honestly and for the good of all, when direct and responsible. This is in the nature of things. It cannot be overcome nor long subverted, except at the expense of true progress and civilization. These will be quickly swallowed up and lost in a maelstrom of anarchy and barbarism, into which a society, nation or world, ruled by its ignorant element, will inevitably lapse; and the intelligent are responsible if this element gains control. They have permitted, or perhaps temporizingly encouraged, the cry of ignorance—“*Equality*”—when all nature, especially man, proves it utterly false and impossible. Are there two blades of grass or two men in the world just alike and equal in every respect?

Equality is a fatal fallacy, instituted and sustained by ignorance, charlatanism, political irresponsibility and corruption.

Intelligence declares and maintains Fraternity and Community of Interests *in Degree*; that all would find comfort and happiness in working for the common good; in fact, that these proper desires and ambitions can be realized in no other way; that a paternal form of government has in the past, and must again, satisfy these good citizenship desires and ambitions; that if America and the balance of the world intends to save itself, we must arouse and stimulate individual thinking and intelligence, to guide and control material and spiritual life, else it will be dominated by antagonistic and destructive forces and men.

Then if we find ourselves, our commerce and industries in the control of combinations or trusts which dominate the government, or our political and religious interests threatened, we shall be sufficiently intelligent and commonsensed as a people, to examine and understand the reverse side of our national seal, and possibly recognize that the ancient God-sent Constitution of a rapidly evolving nation must be correspondingly developed, or it will for a time hamper national growth, and then become inoperative and a menace to public safety, even in its inability to protect its worshippers, or permit their government to protect itself against secular or religious combinations. Then we shall be sufficiently awake, and wise enough to evolve our Constitution abreast of conditions, reform our Government onto a non-partisan, unselfish basis, and absorb any or all selfish combinations or trusts into one vast trust, owned and operated for the common good, by a Government made *directly* responsible to the people.

These conclusions are especially true and applicable to a nation, whose ability, strength and resources are to itself as yet unknown quantities.

An intelligent people, to permanently remain free and self-governing, must itself and through its Government, stand ready and sufficiently courageous to change old things and methods to meet advanced conditions; to observe, analyze, wisely direct and lead all natural, and to control and neutralize all illegitimate developments.

To-day whoever or whatever is consciously or unconsciously working for self, is working against the broad principle of Brotherhood, or the Common Good, as emphasized in the teachings of Christ, Buddha and all humanity's saviours; such are, consciously or otherwise, under the influence of that *most secret body* which absolutely controls and works through a vast, materially-spiritual, homogeneous and one-purposed organization, millions of whose members, unconscious of its inner dominating force, are perfectly honest, capable and patriotic citizens, who, in all conflicts save one, would make their public duties paramount.

But in the event of active opposition to the inner controlling body's plans of religious conquest and aggrandizement; to again combine Church and State under priest rule, inciting this mass to religious zeal, and with the additional powerful incentive of gaining both spiritual and political dominion, following a successful issue from the contest;—what in such event would be the natural, logical and inevitable action of many millions of otherwise good and public spirited citizens? Even the Sovereign Pontiff himself is already subject to the will of the Jesuits, as his recent unwilling submission to their demands proves. The danger is not so much from the exoteric organization, as such, but is it not imminent on the lines indicated? Have these persistent, crafty men ceased to live and work? Have they at this crucial time abandoned their long-cherished purpose to rule the western hemisphere?

Looking about the world, do we find evidences of the workings of this inner controlling body—the working out of a plan of the nature indicated? The innocently blind, careless and unobserving may see no danger; but those who have eyes to see, who analyze, look behind and underneath, discover the selfish plans and subtle workings of this evil-directed, highly intelligent, crafty, hidden body, which has ever sought power, wealth and aggrandizement for itself, at the expense and ultimate ruin of the people or nation it permanently controlled.

If this statement requires proof the following examples will serve the unprejudiced seeker:

Spain, once proud, haughty, powerful—the dominating power in Europe—championed and accepted priest-craft rule. As the direct result, this noble people stand as a nation humiliated, bankrupt, powerless and disgraced.

The other European nations who are largely or entirely dominated by the same priest power, are rapidly approaching the same fate.

The horrible crime against Dreyfus, plainly revealed this hidden power in control of the French army through its General Staff; these officers, directing the most powerful arm of the Government, false to every thing and condition, utterly demoralized, unpatriotic and venal, and this in the face of the fact

that the safety and very life of the nation were thereby placed in extremest jeopardy. *What must be the character of the influence which could so change Frenchmen and cause them to forget their country and their honor?*

Note who are now making protest against officials of France, for looking to Masonry for counsel and aid in their endeavor to remedy this lamentable condition and safeguard the nation! Why do experienced, honest, efficient men turn from one, and to the other when in dire trouble?

Cuba rose in insurrection, preferring to destroy itself in manly battle, rather than longer submit to the slower but more certain process of material, mental and spiritual degradation, ruin and death, which she saw was inevitable under the priest rule from which she had suffered for centuries. Behind the Cubans' heaven-inspired effort stood Cuban Masons, holding to the common religion, but above it, planning, laboring and fighting for material and spiritual liberty, as did Masons in our own American Revolution.

The Philippine insurrection was not against Spanish rule, as such, but against open, flagrant and corrupt priest rule. In their trouble, native Masons of the same religious belief, performed the same high service as did the Cubans.

Until the Central and South American States threw off direct and dominating priest rule in secular and state affairs, the trend of their fate was the same as that of Cuba.

Ireland, with its depleted, poverty-stricken and ignorant, though naturally intelligent, peasantry, is an example of the degrading effect of the same controlling influence.

All these examples are self-evident illustrations of the universally fatal results following Jesuitical rule.

Holding these illuminated examples in mind, they may incite well-meaning, humane and patriotic humanity to search among northern nations for projections and ramifications of the same general plan which has ensnared their southern neighbors.

On the American Continents to-day, every large centre of population is wholly or in the main absolutely dominated by a political master, whose main-spring of action is largely regulated by direct or indirect Jesuitical manipulation, and the same is true of labor organizations, if the names of their officers are correctly given. This Master, especially in the United States, is already sufficiently aggressive and powerful to menacingly suggest, and frequently to dictate to States, and to strongly influence the National Government.

What force is behind the persistent endeavor to destroy our public school system—the cradle and foundation of mental and spiritual intelligence and freedom? Is it the same force which, working to destroy our public schools, labors incessantly to establish parochial schools in their place, supported at public expense? The relationship is too close to admit of separate parentage and cradling.

The same force is active in Germany, and is tentatively but secretly invading Sweden.

Old, tried and experienced generals in the regular service,—men in whom our army and the whole country have absolute confidence,—have either been held inactive, or recalled after short and successful command, while obscure corners have been explored in search of more obscure men to command our foreign armies. Our army in the Philippines is under the command of such a discovery—the owner of a Catholic newspaper which but recently persistently and maliciously attacked prominent Masons as members of a broadly Masonic humanitarian organization, until the threatening law silenced its libelous utterances. He owes allegiance to, and has hamperingly surrounded himself with, priest craft, against which the Filipinos originally rebelled. Reports of responsible soldiers, officers, business and professional men, and even trustworthy government officials, furnish the perfectly reliable basis for this statement.

We are now delegating a Bishop to assist our beleaguered General in unraveling our tangled skein of Filipino yarn.

What influence is being exerted upon our Government? Is it blind, or is it looking ahead with self-interested vision? Are we as a people blind, or only careless and criminally innocent and trusting?

But why question and seek proof when the object and purpose is openly avowed and enforced wherever and whenever possible, as the following examples show?

One of our eminent and able American bishops, in recent speeches delivered in Europe, plainly stated that “the day is not far distant when England and the United States will be under Catholic control.”

During our Spanish and Philippine wars the same prelate, ably assisted by another, has been busily engaged at Washington.

Spanish clerics recently petitioned the Queen for a restoration of the Inquisition.

Another prelate is publicly emphasizing the patriotism of *Catholic* Americans displayed in our Revolutionary struggle, in the Secession war and in our present conflict.

Why this emphasizing of Catholic over Protestant patriots, who at least fought and suffered equally? What is the underneath force which is already separating and classifying American citizenship through religious preferment? Have we as a people already been separated on this powerful and subtle line by those whose personal and church ambitions would be thus served?

These are facts and presentations which deeply interest and involve every *true* American—in fact, every human being, whether Pro-test-ant, Catholic or non-Conformant to any creed, for “a house—or the temple of humanity—divided against itself cannot stand.”

Their common blood, gladly poured on our towering altar of Liberty, has sanctified our sacred common soil and country; together they must protect and preserve it intact, against physical or religious dismemberment, to go down into the ages as the world's Refuge from tyranny and intolerance; as Humanity's Beacon Light of Enlightenment, Tolerance and Mental and Spiritual Liberty, Freedom and Brotherhood.

Thus it came to us from the Fathers, and so must and will our sacred heritage be passed on inviolate, so long as stern, true men tread American soil.

The completed examples of priest rule, and its pregnant endeavors as cited, reveal a widespread plan and purpose to gain control in the Western Hemisphere, and merge Church and State under the dominion of this Jesuitical oligarchy.

These are *vital* facts and presentations which cannot be set aside, nor explained away. They in themselves constitute a Supreme Court of Divine Judgment.

In view of what its past accomplishments have been, and its present herculean preparatory efforts, *these examples should serve as God's warning and command* to all intelligent lovers of progress, liberty and humanity, regardless of differences in creeds or races, to rally in defense of the highest interests of our common humanity, against the insidious, hidden and open aggressions of this focalized force of evil in the Western World, now mustered on the visible and invisible planes of action, to perpetuate and expand its mental and spiritual thralldom of man.

The Jesuit order is the wedge point of bigotry and intolerance, as main factors in gaining temporal and spiritual dominion, and as such it must be recognized, met and subdued, if humanity is to progress.

With this Jesuitical force already arrayed and attacking Right, Justice and Progress along the whole front of human affairs, what is to oppose it? What universal, compact, organized force is to be found, based on the broad foundation of a Common Brotherhood, ruled by Love, Charity and Justice; its members sworn to propagate Right, Truth and Enlightenment; a force which can stay this actively offensive power of evil, and ultimately defeat, lead and force its disintegrated component parts into lines of unselfish action?

To do this saving work for humanity requires earnest, substantial men and women, who have evolved from the separate, and therefore weak, secular and religious bodies sufficient intelligence, to draw them together on occasions, into one separate and more highly evolved body, to act for the common good and safety.

Looking into the dim past, we find in ancient Egypt—the historic cradle of wisdom, the beneficent rule of “Divine Kings”—men inspired by unselfish love and guardianship for all that lived. Their “rule and guide” was the basic, fundamental and eternal law, embodied in their *inherited* “Wisdom-Religion,” or *Free Masonry*.

Carried from Egypt into India, it overran into Greece, and formed the basic pillars upon which the superb material and spiritual civilizations of these countries were reared; forming the basis of the Old and New Testaments, its spiritual light became *to the world* obscured, and the material or operative side emphasized in sublime architecture, as the various religious orders claiming foundation on these “inspired books” lost sight of the spiritual, in their antagonisms, persecutions and devastating contests for secular power.

The "Dark Age" results of these fanatical wars had plunged the civilized world in nether darkness, where it would have sunk and disappeared, save for Masonry.

Its pure light, kept burning in the hearts of the faithful through the darkening centuries, was flashed upon the night of Europe by Masonry's chivalric Knights, who saved the fanatical, murderous followers of their Christ from self-destruction, by uniting them in the Crusade "to rescue the Holy Sepulchre" from the Moslems.

In doing this Master's work they *consciously and intelligently* utilized this destructive force, to serve the double purpose of saving Christian Europe from self-destruction, and from being overrun and destroyed by Moslem hordes.

Thus Masonry saved the world from a fatal return plunge into barbarism in the Dark Material Ages, when the evil forces now focalized in Jesuitry dominated.

The Crusades having demonstrated the controlling power of Masonry, the "holders of the key to Heaven" turned upon the Saviors of Humanity and by orders of the "Holy Church" persecuted, imprisoned, tortured and foully murdered thousands of these noble, chivalrous knights; confiscated their property, destroyed their strongholds and priceless libraries and scattered their followers in a futile attempt to destroy the Order.

The Jesuitical element, which incarnated in Masonry to control, after failing to destroy it, did to an extent change the ritualism in 1707; but failing in its second purpose, it was forced out, and a remnant is now found in secret control of certain small and powerless occult (so-called) semi-masonic bodies, which teach and practice the black arts in this nineteenth century.

But for what purpose do a few sentinel-spies of this old enemy of Masonry conceal themselves in its inner body and heart to-day? Are Masons also blind and asleep?

The vital light of Truth has always flamed too strongly in Masonry for adverse winds to extinguish; its own inherent purity and strength, when stirred into action, purges and throws off from the body the festering impurities, which gather in separate dark pools of claimed Masonic origin, to be re-absorbed into the mass and disappear through nature's divine alchemic process of purification.

Masons planned, precipitated and successfully prosecuted our American Revolution against tyranny and oppression; *our beloved, God-inspiring, symbolic flag, and our publicly undeciphered seal, are of Masonic origin, design and tracing.*

In the present century Masonry is again, unconsciously, at the front, as yet in disconnected detachments, defending humanity against tyranny, bigotry and intolerance.

For years previous to the breaking out of war between Greece and Turkey, Greek Masonry had gradually aroused a strong and healthy feeling of Restored Nationality in the Greek people, after centuries of depression and hope-

lessness under Turkish domination. In order to still further arouse and incite this growing feeling for a strong Greek national life, the Masons put arms in the hands of the people and precipitated the war, believing that even under defeat, their country would be benefited by sooner realizing her ambition to regain her ancient position as a power among the nations.

Centuries of priest rule in Cuba had held that beautiful and fertile island practically undeveloped, and its naturally bright and intelligent population, rendered hopeless of material comfort and progress, was rapidly sinking into mental and spiritual apathy and death.

Under these formidable and almost hopeless conditions, working in secret under bane of the church—which ever seeks to destroy whatever fails to minister to its material advancement—were patriotic Masons, who, true to their Masonic heritage, held its dimmed light in this dark place, planning and arousing a hopeless people to battle for their spiritual liberty. *To Cuban Masons Cuba owes her freedom.*

The inner history of the insurrection against priest rule in the Philippines is practically the same as that of Cuba. This statement may surprise many Masons, who do not know that the inner ruling factor among all Nature-people has been Masonry during all the ages, and is to-day. If this suggests to the shallow mind the idea that Savagery is Masonry, deeper thinkers may quite pertinently ask, which *in fact* is savage and which civilized, the so-called savage fighting *defensively* to save his lands and very life, or his *attacking*, ruthless, so-called civilized, murderous robber? The few white Masons who, *as men and Masons, have proved themselves worthy of admission into the inner savage Masonic tribe-governing-councils*, have found ample reason for praying God to speedily inject the there discovered “rule and guide” of the *savage governing class*, into the private and public life of all civilized people *and* Masons.

When white men prove themselves trustworthy, they will find a mine of mental and spiritual knowledge and wisdom preserved for them by their darker-skinned brothers, if they do not sooner succeed in utterly destroying these scattered remnants of the most ancient and once mighty civilized races, who have ever held the purest Masonry as their inner guiding light, even against the white man’s polluting touch.

As warriors, strategists and orators, they to-day instruct the white man, while they do sincere and *intelligent* reverence to the “Great Spirit,” who, ever present, speaks to them in His and their common Nature language; in the song of birds, the flowers and forest giant, the laughing brook, the sweeping river and mighty deep, the vitalizing breeze and raging tempest, the vibrant heaven-resounding thunder, the lightning flash of His quick glance, the heavenward pointing mountain peaks, the moon and sparkling jeweled dome, in the mighty, blazing, fructifying sun, as symbol of His all-observing, loving eye, and glowing heart.

In presence of such a *reality*, and such a *language*, these wise and noble-minded, broadly spiritual brothers, hold themselves above the white man’s belief in a personally owned, silent and remote God.

French Masons, aroused by the Jesuitically incited crime against Dreyfus, are responding to the call, and are aiding France to safeguard herself, and right the fatal wrongs committed by her Jesuitical army staff.

In Sweden, Masonry stands, and to an extent in Germany, as a block to Jesuit aggression.

The same will prove true in England, if Masonry's Royal Grand Master there will arouse himself, and follow in the footsteps of Sweden's King, and Mexico's warrior-statesman President.

Since the killing blow to Jesuit rule in Spain, her long-waiting, patient, but powerful Masons, are infusing a new life into her awaking northern provinces, in an effort to arouse and rescue the Spanish people.

Many of the South American States have Masons at the helm, and they should have grown too wise from past experience, to ever again trust their old false pilots on the commander's bridge.

In Canada, the apparent controlling force is on the side of retrogression, and her Masons should change the current in her naturally strong and liberal atmosphere.

The United States is the "Arch Stone" the Coveted Prize, possession of which, at this time, largely decides the destiny of humanity for centuries. Proof of this is at hand on every side; in the advanced leading and unique position we have taken among the nations within the past eighteen months in defense of "needy brothers;" in our evident destiny if we do right; but stronger proof than any other one thing, is the thoroughly awake condition and extreme effort now being put forth to secure Catholic control

Under these vital conditions, how do we find American Masons, placed by the law of succession as joint heirs to Masonry's past noble deeds and glory in the service of humanity? They should be and are, numerically and otherwise—if they will awake—the controlling factor in the executive and legislative departments of our government; but, apparently unconscious of the mighty meaning of this time and its events; unobservant of the advanced positions already taken and held against the Jesuits by detached and unsupported bodies of Masons, preparatory to the coming universal conflict; unconscious of the vital position they themselves occupy in relation to the times, conditions and events; ignorant, forgetful or careless of the divine mission of Masonry, the leading part it has well acted in the past spiritual-material history of the world; of the commanding position it holds to-day along the whole front; the half-unconscious, impatient waiting of the better element in humanity for right and trusty leadership, that it may spring to the defense of Right and Truth; failing to recognize or even observe these plainly presented things, conditions, compelling opportunities and sacred duties, our official Masons act as ordinary men, without concentrated purpose, and even allow themselves to be influenced and guided by the Generals of Masonry's fully aroused, alert, concentrated and ready foe.

The same is true of the Masonic order as a whole, notwithstanding the

forceful thought-suggesting fact, that everywhere throughout the whole world, among all nations, races and people, civilized or so-called savage, formal Masonry is active beyond precedent—even rampant—among the best and most intelligent classes.

“O GOD, MY GOD! AROUSE THE WIDOW’S SONS” to intelligent, concentrated action against the forces of evil now epitomized in Jesuitry, the ancient foe of Masonry, and the common enemy of the best in humanity.

By such concentration of Masonic “Thought” constantly directed against “Jesuitry” expressed in private and public life a Bloodless Revolution of the World will be accomplished, and Humanity, with a higher, grander conception of life, its possibilities and purposes, will be lifted onto the higher plane of conscious, self-responsible action, to move on to its higher evolution in peace, harmony and love, a true and Universal Masonic Brotherhood.

Without such concentrated thought and action, the world—Masonry still dominating and responsible—must wade through a sea of blood, but to finally emerge depleted, exhausted, thrown far backward in its evolution, the remnant purified and made wiser, to again climb back over the long and more slippery, blood-washed slope.

Such is Masonry’s Inevitable Choice and Work, else its past record and present position are meaningless and absurd.

Masons who fail to recognize our present position and consequent responsibilities, are not keen observers of the great law of Cause and Effect which governs even their individual lives, and has brought Masonry into controlling position at this vital epoch.

The cyclic operation of this great Universal Law has again brought the cumulative results and forces of Fifty Centuries—good and evil—face to face for final combat, under the white flag of Masonry, and the black flag of Jesuitry.

The lost and tangled threads of past individual, national and race life and epochs are bound up in the present, presenting themselves to be untangled and staged for the final drama of the world’s evolution.

This gigantic nature-combination of time, humanity, conditions and events, is by no possibility simply a senseless happening or accident. Even vast, man-directed combinations are forerunners of vast and far-reaching results; but when nature combines or focalizes the active visible and invisible forces of the centuries and their pregnant results, the physical, mental and spiritual map of the world will be changed, either for the weal or woe of humanity.

It is these stupendous facts which constitute this a vital epoch.

As the moving panorama of events shows, the old Director of the dark forces is already alert and consciously on the field, directing the strategy, and placing the forces as they consciously or unconsciously, in evil thought or action, report for assignment.

At this vital moment, opposed to its old enemy, Masonry stands inertly in place, all unconscious of the Impending Crisis, and the commanding and victorious part it must assume in this final conflict, else the “Light of the

World," which has ever been its sacred charge, will be quenched in the darkness of returned barbarism and spiritual death.

Do Masons doubt these presentations and deductions? Do they doubt the divine origin, mission and past accomplishments of Masonry? If so, they are making a fatal error. Let them follow and analyze the statements and claims herein made, and they will surely bring themselves face to face with their duty as the *present Saviors of Humanity*; then they can perform or shirk it *intelligently* and with the full sense of their responsibility.

Is Masonry sufficiently homogeneous, powerful, divinely human and courageous, to manfully assume the high duty to which it is now called by the voice of Humanity and of God, speaking through His law-conditioned events; upon what foundation does it rest; what is its origin and antecedents; what does it teach and hold as right practice?

This thoroughly organized, universal, homogeneous body is composed, as it has ever been, of the most enlightened, broad-minded, progressive, tolerant, broadly patriotic, brotherly men of all nations, races and creeds, who, rising above these minor geographical, climatic and selfish differences, meet each other on the "level" of a common origin, life and destiny, and the "square" of right action as embodied in the "Golden Rule;" meeting, living and parting as brothers, holding the common purpose to Uplift Humanity; a body inherently governed by Charity, Equity and Love, held as ever conscious, active principles in the daily life of man; reverence for the great "Universal Architect" expressed through constant, glad and intelligent conformity to His law, the key to which is concealed in their divine Symbology, to be found and used for the common good by those who prove themselves "Worthy and Well Qualified."

From the earliest history of *pre-historic* man, Masons have stood bound to practice, teach and disseminate knowledge of universal law, enlightenment and truth among all that live; to carry humanity's path-illuminating light; to work for man's liberation from his own lower nature or devil, from ignorance, bigotry and mental and spiritual thralldom; to work as *conscious, eternally living divine souls*, from time to time occupying and using physical bodies as instruments, through which to effect their divine purpose of mutual evolution and final redemption from selfishness, through conscious unity in a common evolving brotherhood of all that lives and is.

Upon its broad, basic and eternally enduring foundation principles, all religions and philosophies which have ever engaged the thought of man, have walled in a portion, and reared thereon their isolated creed and thought-limiting structures, *forgetting that truth is limitless and universal.*

While to an extent the members of this all-compassing body, like the comparatively weak, because creed-separated and antagonistic religious organizations, have lost sight of their great mission, its broad and all-embracing fundamental principles remain as a living spiritual force, which consciously elevates and ennobles the thought and action of every member.

In peculiar and significant relationship to the evident developing plan, is

observed the fact that at this crucial time men of all creeds, peoples, nations and races, civilized and uncivilized, imbued with the divine principles of Brotherhood or Masonry, stand at the helm of the world's affairs, sustained and reinforced in *right action* by the honest intelligence and substantial worth resident in all nations.

With such a divinely reared and all-embracing organization, success is assured, if the members but awake and perform their sacred duty in combating, while holding themselves free from the subtle influences of the old Enemy of Masonry, an enemy which has made the selfish thralldom of men's minds its main object, and the control or destruction of Freemasonry (its principal opponent) the main, secret, and at times open, purpose of its effort for centuries.

Scores and thousands of Freemasonry's stanchest advocates, men whose voices were ever heard promulgating its all-embracing, divine principles, who could not be silenced by fear, calumny, persecution or imprisonment, have found silence and death at the hands of its relentless foe, in hideous tortures, secret graves and horrible dungeons.

Summing up the situation, we find as a result of the general unrest and disturbance, that the world has been sufficiently aroused by emphasized wrong and injustice, to cause humanity to array itself for or against Principle; that right and justice have prevailed in the preliminary skirmishes and tentative battles; that the results have been to uncover hypocrisy and deception, and force into the open the now concentrated evil forces which have heretofore worked in the shadows, through sophistry, intrigue, calumny, persecution, instigated devastation and death.

It is evident that Jesuitry and Masonry, leading the opposing forces of evil and good, are again in battle array; that the Irrepressible Conflict is on, and that all these things and conditions exist and must be met. How can this be done in a way, not only to prevent disaster, but to bring about harmony, true success for all, and utilize the measureless forces now in evidence, for the general progress and a mighty universal uplifting of humanity, such as the centuries have not witnessed?

With strong, alert minds, and unselfish, wise and broadly courageous *concerted action for the common good*, on the part of Masons, and the few conscientious leaders of men and nations, this now *focalized Endeavor and Purpose of the Ages* can easily become a fact, and the reign of selfishness and error be swallowed up in the rule of Equity, Brotherliness and Peace.

Intelligent consideration of developing conditions and events reveal them as advanced manœuvres in a gigantic contest now on between these universal forces of Good and Evil, the former unwittingly holding many, and dangerously threatening the disputed strategic points.

Faith in the already apparent Divine Guidance and results evolves into conviction, on discovering that thus far, Right and Justice have prevailed over Inhumanity, Tyranny, Craft and Injustice.

The Signs of the Times clearly indicate the dominant control of a high-purposed intelligence, force or law, which in recent turnings of the serpent's sting upon itself, has demonstrated its intent and ability to control and turn to good every situation, condition and thing having its basis in selfishness, ignorance and intolerance.

To enable this spiritual force to become fully operative requires only that true-hearted men and women everywhere stand alert and at their posts, ready for the impelling of the *higher law*.

The individual and collective duty and opportunity of Masons, and all right-minded men and women, is clear and unmistakable.

At all previous, and by comparison, minor epochs in the world's history, Masonry has sprung to the succor of jeopardized humanity and become its savior.

Now, at this Supreme Crisis in the world's history—unless the general disturbance and conflict are meaningless—the universal, all-embracing forces of Good and Evil are aroused, and have already locked horns in the final gigantic life and death struggle; the evolution of the entire human race is at stake, either upward into a higher, truer, nobler condition of an unselfish common brotherhood, governed by equity and love, or its present barbarously civilized, degrading selfishness and lust, bearing their legitimate fruit of speedy degeneracy, and humanity lapsing into the second stage of a universal uncivilized barbarism; at this momentous crisis, Masonry must and will arouse its hoary slumbering spiritual giant strength, and go forth as the *Great Master's chosen primeval agent*, to do victorious battle against embodied evil, now focalized in its old, persistent and relentless Jesuitical enemy.

Then will our Divinely Instituted Primeval Order regain its forgotten glory of the "Golden Age," and under restored Masonry's benign rule, the effulgence of that dimly remembered Age will again warm the heart, and illuminate the mind of humanity, to bring in the reign of "Peace and Good Will among Men."

My Brothers, this is not a Utopian dream, but a Living Fact, the materialization of which is easily within our power, if we arouse ourselves and act as true men and Masons.

I appeal, not to the Unintelligently Educated and the Ignorant—the unsafe extremities of humanity—but to the GREAT COMMON PEOPLE of all nations and races, with whom intelligence, tolerance, discernment, stern kindness, robust energy, mutual helpfulness and common sense find welcome and congenial bivouac, and through whom these manly, God-like attributes find freest and most helpful expression.

I beg of you! I plead with you! Brothers of the great Universal "Masonic" Brotherhood, awake, examine and analyze our vitalized God-given symbology; the present pregnant conditions and events, and you will become convinced, and be moved to act for the sake of the *Humanity which our negligence of Masonic Duty has orphanized*.

Find God in Duty, and Heaven in its faithful, fearless performance.

RAMESES.

THE PURPLE AND GOLD OF LIFE.

By A. I. M.



OUR great teacher, Nature, exhibits to us in her most glorious works two pronounced, distinct and harmonious colors—Purple and Gold. Opening and closing each day with those gorgeous displays of sunrise and sunset, with a rich and rare combination of these two colors, is produced a grand and ever recurring object lesson that cannot fail to forcibly impress the contemplative mind with the example it embodies. It does not seem that this ever present panorama of the shifting lights, the brilliant display and intermingling of the two most harmonizing colors of the spectrum, were for mere passing show. There is a *deep* meaning, a great occult truth, that is continually before us in this particular from of Nature's varying beauty.

The peculiar charm of a sunrise, or a sunset, appeals to the most benighted of mankind. In the early stages of the world we find innately planted in the human heart a deep veneration and adoration of the orb of day, typifying the two great opposites, life and death; and "Sun Worship" (as it has been wrongly termed), became the all prevailing method by which man sought to come into full accord with these divine sentiments appealing to the Purple and Gold within himself, presented daily before him, unchanged and unchanging for all time. For the morn was ushered in—

"Bathed in the tenderest purple of distance,
Tinted and shadowed by pencils of air."

Filled with the grand thoughts actuated by the dawn, the sunset must have intensified and deepened them when—

"The dying light,

Ere it departed, swathed each mountain height
In robes of purple; and adown the West,
Where sea and sky seemed mingling—breast to breast—
Drew the dense barks of ponderous clouds, and spread
A mantle o'er them of a royal red,
Belted with purple—lined with amber—tinged
With fiery gold—and blushing purple fringed."

Thus, ages ago was implanted in us this truth which makes us unconscious "sun worshipers," whether we bow down in adoration like our ancient brethren, or whether the Purple and Gold within ourselves thrill responsively with Nature's showing.

Nature, too, ever embodies the purple in the outlines of the distant hills and mountains. Standing as specimens of her handiwork, lasting through the centuries, outliving the ordinary earth-life of man, there they remain uplifting their purple-crowned heads—a symbolic example and lesson for mankind. Intensi-

fied with the rays of the golden luminary, they are constantly before us, an incentive to imitate Nature, to study the divine plan, and embody the same in our lives.

To those who go "down to the sea in ships," the purple and gold of Nature are unstinted, and amid the waste of waters are lavishly exhibited these same great touches of color.

Purple is the *true* Fire Color. It was esteemed by the ancients more highly than any color, and was the distinctive badge of royalty. Purple and gold were used extensively for the decorations of temples and for the habiliments of priests. Nature again incorporates in the flowers these sympathetic hues. I care not how low in the scale of humanity the working of the Law may have placed one; how degraded and obtuse man may have become, the sight of a mass of flowers, or even a tiny bloom of either of these colors will arouse something in the heart corresponding to the divine, for the touch of the divine is in them, soul appeals to soul, and *it knows*—

"The meanest flower that blows can give
Thoughts that do often lie too deep for tears."

I once sent a little bunch of purple and golden blossoms to a convict serving out a life sentence for murder. It was "Flower Day," of a women's mission society, and each prisoner was to have a bouquet in his cell. We had contributed a quantity of flowers for this purpose, and as I handed this little bouquet to the lady in charge, I said: "I picked these flowers especially for some one who is serving a life time. They have a story of their own; they will tell it to him." As those little blossoms shed their influence about that lonely cell there *did* come to that prisoner the *divine truth*, the appealing of something interiorly that had been buried for many years, and the Purple and Gold within that man recognized the heart touch, his better nature responded, and an effulgence of soul divinity emanating from him and the humble flowers, filled that cell with a peace—with a heaven, indeed.

Now, as man *is* a miniature copy of the universe, and has within him the essence of all there is in Nature, why should we not follow her teachings and cultivate in our lives the Purple and Gold lying latent within us? The prismatic colors of the universe have their counterpart in man, and these colors evolve and develop according to his life and thought. Every thought, every word, every act forms a color of its own, affecting our surroundings, influencing those with whom we come in contact, and is recorded indelibly in the great "Cosmic Picture Gallery," where it adds its force and influence to that which has been stored there since the birth of time, and which is for the weal or woe of unborn millions.

Once we grasp the full meaning of the Purple and Gold of life, and that we can make our lives radiant with these hues, we have made a long stride in the right direction. This can be done in the little acts of our daily lives. Make them full of Purple and Gold, let our aspirations be richly colored with these hues, and by our example we shall radiate joy and peace from these harmonious reflections of Nature's prism. Let us attend more to the cultivation and care

of flowers—especially those producing the soulful bloom of purple and gold. Do we think that these tiny things have no souls? Have we ever studied closely these seemingly inanimate symbols of Nature's chosen colors? There *is* much to be gleaned from these humble productions which lie free to all.

The Purple and Gold of life *can* be awakened, and the divine responds in harmonious measures, reviving old ties and associations, the eternal oneness of us all. I know of scores of instances that have come under my own observation, of the great uplifting of the inner consciousness; the strengthening of the soul; the presence of a great peace, all made possible by a few clusters of purple and gold blossoms, reared and nurtured with an idea of their symbolic significance. There *is* potency in them. There *is* divinity. Sweet, fragrant emblems of Nature's best and most beneficent colors, they *do* influence, sanctify and strengthen.

If such results can be obtained from flowers, how much more can we accomplish by patterning after them; by engrafting into ourselves the purple and gold which is our heritage; by living the simple life of the flower, enriching and beautifying all; conveying the *heart touch* to our brother man; shedding the aroma of good deeds broadcast; and when, like the flower, we, too, fade and wither, we may have shed into some darkened soul the Purple and Gold of Eternal Life.

A PICTURE.



SAW a picture once. It was not made on canvas, bounded by edges, but seemed fashioned from some lasting substance, making almost a reality that stretched away into space.

The scene was of a darkened plain, on which a shadow rested. It was not the dusk that follows day, but seemed a shadow of all time. From me in darker line, across the already darkened plain, extended a row of crouching figures. The heavy robe of each covered the lowered head. Motionless, they sat in silence as if their time had passed.

As I gazed wondering at the meaning, this was born in upon my consciousness: "Each is thyself in the successive moments of thy life."

When the picture had passed I knew I had seen a vision of selfishness. And thereupon, I tried to form its opposite—a picture radiant with light, whose name should be "Love of Brother," but I could not.

I marveled, and to my questioning mind this answer came: "The picture is not, nor will it be until you have wrought for others as you have wrought for self."

UAEMA.

OBSERVATIONS OF A LAWYER.

By X.



HEN we speak of the world, its shortcomings, infirmities and virtues, we refer to the world evolved from the hearts of men. The conditions around us, the scenes we witness, are the blossoms and the fruit of the human tree of many branches. Every human being, because of the illusions in material existence, lives in a world of his own. The social divisions that move in their respective orbits, considered separately, seem to be on distinct globes of their own. There is the clergyman's world, the physician's world, and the lawyer's world. And so of all other spheres of activity on the earth we may take note of. And as the adept in true science returns again and again to nature to observe her behavior and study her processes, and to verify the tests he has made, so we may, with profit, direct our attention to the whirl of the lawyer's globe, from the actual experiences in his profession.

"Truth is stranger than fiction." The greatest creations in the world of letters are those founded on facts, with here and there a touch of fine sentiment. People really delight in the actual occurrences of human life, rather than in the mere fanciful delineations of character. In the painting of actual life the reader or observer feels charmed and flattered when the artist leaves scope for the imagination. In the writings called realistic in our times, it is the grossness that gives offense. Many think that even crime loses much of its enormity by losing all of its grossness.

The things that strike the lawyer more forcibly than anything else in dealing with his clients and in observing the conduct of the clients of opposing counsel, are the lack of honesty and truthfulness that so largely prevails. If the lawyer says to his client: "In order to win your case, or to make sure of your defense, you must have witnesses or evidence to establish certain facts," in nine cases in ten, complete or partial evidence will be furnished by the client.

Sometimes it occurs that a client is charged, unjustly, with having purchased goods without paying for them. If the charge is made good by testimony, though as false as that of the one who makes the charge, the claim may be established, unless the one charged as purchaser can overcome the evidence of his antagonist by proving by another false witness who claims he was present at a time subsequent to the alleged sale and saw the one charged as purchaser, pay for the identical goods charged. Falsehood meets falsehood. Fortunately, such cases are rare. But it is not rare to find parties coming into court and swearing diametrically opposite to each other as to a plain, simple transaction. Frequently there is in the trial of causes, the greatest conflict in the testimony, where it requires the closest scrutiny of witnesses, as to their manner, their

interest, bias, prejudice, or otherwise, in order to determine where the truth is. In a case of such conflict an appeal must be made to experience and the common sense of men, applying the rules laid down by the masters of the law in order to reach a just result.

Experience in the practice of the law demonstrates that our system of trial by jury in "civil causes" is most essential to a satisfactory determination. In a government like ours, it is necessary to the maintenance of free institutions, that the direct influence of the people in the administration of the law which now prevails should not be impaired or curtailed in the slightest degree. The jury is the right hand of the Court for the determination of questions of fact or the assessment of damages. Questions of purely equitable jurisdiction, beyond the power of a jury of laymen to hear and decide, are reserved for the Judge or Chancellor, alone. In criminal causes the accused is always entitled to demand a jury.

In trials before a jury, some peculiar episodes occur. When a jury is sworn to try a cause, it is the rule that the jurors should form no opinion about the issues involved, nor speak to anyone about the cause, nor determine what the verdict should be, until all the evidence is heard and the instructions of the court are given to them.

In an important criminal trial the accused was charged with the commission of a heinous crime, the clear proof of which would have had the effect to not only degrade the one charged, but to reflect upon human nature and to cause the community of the venue to deeply regret that such a thing were possible. After the close of the evidence, it was manifest that a very strong case was established against the accused. The argument opened by the prosecuting officer; it was strong, and should have been convincing to the minds of the jurors. The counsel for the accused opened his argument, dwelling especially upon the enormity of the crime—that such an offense had never been charged against any one in the community—that to find the accused guilty would degrade him and seriously affect the standing of the people of the county. And finally, after enthusiasing the jury to the highest pitch of excitement he suddenly, addressing one of the jurors by name, asked him if he, by his verdict, was going to tarnish the fair name and fame of his county. The juror quickly arose in his place and said "*not much.*" The result of the trial showed that the juror voiced the sentiments of the panel.

"If self the wavering balance shake,
It's rarely right adjusted."

Occasionally we find a citizen who does not comprehend the duties and responsibilities of a juror. The aim of the law is to fit all citizens, naturally intelligent, to become competent jurors. The service in court in such capacity, from the knowledge gained by such experience, necessarily fits men, of common understanding, for the discharge of the duties of jurymen. Here is a citizen who was not quite up to the standard; yet he did not know it, and in the best of good faith he solicited the proper officer to place him in the jury box; and as an

apology to the officer for making such a request, he stated that he had been, and was then, in poor health, and that his physician prescribed rest, that he should not "do any thinking," and that he had come to the conclusion that by serving as a juror he might be able, more completely, to follow the advice of his physician. The officer remarked that he regretted exceedingly that he was unable to comply with his request, as the panel was complete. So the court and litigants were deprived of his valuable services.

Some years ago a trial took place in one of our courts in which, among other witnesses who testified, was a bright, innocent young girl. She impressed the jurors most favorably; but when the jury retired to deliberate as to their verdict, there was some division among them, and they got into controversy. One of the jurors was aiming to do what was right, yet by mistake was voting to sustain the cause of the complainant, when, really, he intended to support that of the defendant; and when asked by some of his brother jurors if he did not believe what the young girl testified to, he said, "Yes, of course I do;" they replying that she supported the claim of the defendant. He exclaimed, "Is that so?" They convinced him of the fact. Then he declared, "I will vote for the little girl every time."

In a commonwealth where the State, in criminal cases, is not liable to jurors or witnesses for costs, and where the costs and fees are payable only in the event that the accused is found guilty, a criminal case before one of the inferior courts came on for trial by jury, and after the evidence was heard and argument of counsel the court proceeded to charge the jury. After making many sage observations as to the duty of jurors, stating, among other wise suggestions, that "the jury system is the palladium of litigants and of our liberties," he summed up his instructions by stating to the jury: "Gentlemen of the jury, self preservation is the first law of nature; if you don't find the defendant guilty, you will get no fees." The verdict returned enabled the officers and jurors to get their fees.

A lawyer should be a good judge of human nature. More cases are won by counsel on account of their intuition, tact and management than by appeals to the facts and the strict letter of the law. The lawyer should know the temper, type of mind and general tendencies of the life of the judge. Few people know how to commend, or praise others, and fewer still know how to *be* praised. The lawyer should, if possible, be personally acquainted with the judge and know the antecedents of the jurors, the sort of men they are. The standing of witnesses should be known. Hence in the trial of causes by jury, where there are large interests involved, great expense must be incurred to pay detectives and others to "hunt down" witnesses and "probable jurors."

The behavior of the parties to the controversy is of great moment. The lawyer should see to it that his client, especially while in court, conduct himself with the greatest propriety. His style of dress and bearing are of the greatest importance. If his client be a woman, he dare not, with safety, permit her, whatever her tastes may be, to "dress loud." The expansive hat in a court room

is as injurious to her as it is offensive to others in a theatre. The general sentiment expressed and unexpressed is: "Shoot that hat."

The great lawyer is a diplomat. He should be in the best sense "all things to all men," that blessings to his clients may abound. As Col. Ingersoll said, in his lecture on Lincoln, he was such a discerning, politic and sagacious man, so patient in the midst of difficulties, so penetrating in seeking for the motives of men, so wary and prudent in dealing with them, that there was but a thin veil between his honesty and dishonesty. But the veil existed, palpable and well defined. His disposal of men and measures raised his prudence to the height of wisdom, as subsequent events have demonstrated.

I spoke to an eminent lawyer once, who was noted for his power of "wringing verdicts from juries," as to his style and methods when dealing with them, delicately suggesting that the style and manner of lawyers could be greatly improved. He told me that he realized that very sensibly, but that it was a matter of slow growth, and that so long as jurors remain in their present state, the style of address to them indulged in would continue. When the whole community is raised up, when men become more intelligent and humane, the method will change. Men should receive the mental pabulum that they are capable of digesting.

The short and pathetic address of Senator Vest, who is a great man in our part of the country, to a jury in a "dog case," illustrates the matter under consideration. The plaintiff sued the defendant for killing his dog—valued at one hundred dollars. The trial came on, and as the Senator happened to be in town, he was employed by the plaintiff to assist in the prosecution. The Senator hesitated to take the employment, because of the nature of the case and the small amount involved, but the plaintiff urged him, and to make his urgency more pronounced, handed him fifty dollars. The evidence was introduced, the senior counsel presented the case to the jury for the plaintiff, and the counsel for the defendant made a vigorous argument. The Senator closed the argument, not referring once to the evidence, but confined his remarks to the *canine genus*; alluding to the fidelity of the dog of ancient and modern times; that he was the first to welcome his master's return home, and that starvation could not force him to desert his dead body. The jury were completely overcome with emotion. They retired to deliberate and soon returned a verdict for the plaintiff for two hundred dollars—one hundred more than the plaintiff demanded in his complaint.

In an early day in the southwest, when law books were rare, except in the larger towns, the country lawyers had to appeal to what they conceived to be right and justice—tact and eloquence carried off the palm of victory. The lawyer who could make his contention the more plausible by his art and positive assertions, would win court or jury to his views.

In one of the inferior courts a cause was tried, there being no law books at hand except the statutes and a copy of Blackstone's Commentaries on the laws of England. The lawyer on one side of the case found some proposition in Blackstone which was the law in this country as well as in England, sustaining

his contention. It proved to be unavailing, owing to the poverty of the judicial equipment and the appeal of the lawyer on the opposite side of the case, to our Declaration of Independence, the success of our arms against "Old England" which made us a free and independent nation. He further stated that "while it would not be courtesy, nor in conformity to the well established rules to impute any improper motive on the part of the counsel in producing Blackstone as authority, it would seem that the learned counsel must know better." Blackstone was held by the "learned court" not to be good law here after the success of our arms in the war of the Revolution.

The lawyer who produced Blackstone then stated that he had an authority directly in point—indeed, "a hog case"—in the form of a decision of the Supreme Court of the State. The report containing it had been brought into the court room, but it had mysteriously disappeared. This left the counsel in a very uncomfortable condition, as it was the only copy in town, and because he stood discredited before the court by reason of his attempt and failure to convince the "learned Judge" that the proposition in Blackstone alluded to was sound law in this country; the opposing counsel contending that there was no such decision, so far as he knew, and that he was perfectly familiar with what the Supreme Court had decided.

The truth about the matter was that the counsel that contended that there was no such decision, had induced one of his friends to get the report containing the decision referred to and hide it until after the trial was over and the victory won. The case not having been one of great importance, so far as the amount involved was concerned, it was in after years treated as a very amusing occurrence—a travesty on court trials.

As the country improves, as distance is annihilated by a net-work of railroads and telegraphs spreading all over the country, and as knowledge is disseminated throughout the nation by means of the Press and other instrumentalities, a change is perceptible in every walk of life and nowhere is a more marked improvement observable than in the courts of the country and in the legal profession. A reference to such scenes and occurrences as are alluded to, which belong to the history of the legal profession and the courts of the country, is of interest to those who are seeking for a painting of the grotesque and humorous side of life as exhibited in the courts and in the actual experiences of men of the profession of the law.

And it may have a higher value, even, than that. A history of the evolution of any profession, and especially of one which has exerted, and still exerts, such an influence in our society—making its mark in every stage of our progress, must be of great concern to all who are alive to whatever tends to show that a period of stagnation has not set in among us, and that we have arisen, by our own native strength and energy, from a lower condition to a higher. A less ambitious attempt may not be wholly without merit and may serve as a guide-board to the place where the treasure may be found.

THE CROWN OF LIFE.

By H. R. Y. N.



THE ever-mounting tide of life which softened and quickened the still stone into the plant, which from the plant slowly worked out the animal, whose ceaseless pulsing through the ages wove at last the mind of man, now in its divine work begins to awaken in mankind a higher consciousness. Beyond man it cannot go; it can only fashion a diviner and diviner man. Men are arising of greater soul than once, compassionate instead of self-seeking.

Especially in these later days is the spirit of self-seeking beginning to find of a higher ideal, taking the positive form of prompting to other than selfish its evil reign troubled. Men are beginning to feel the presence within themselves thoughts and acts, to self-sacrifice, in the interests of a wider and wider circle of life. They instinctively know its compelling force, and that that force will increase; they know that in no long time it will declare war upon, crucify, and finally kill their selfish and pleasure-seeking sensual personalities. As they hardly or rarely recognize that this force is a part of their own nature and pregnant with promise of great joy for them in the future when it shall be their only guiding power, that it is as it were a dawn gloriously lying athwart the purple hill-tops portending a new and spacious day, they are disposed to revolt as a man naturally prepares to revolt when he hears of the coming of something which he instinctively feels to have the power or intention to control what he has hitherto regarded as a right.

But this gloriously ominous disturbing element keeps up its knocking at every heart. Made into words the unwelcomed voice says: "Thou shalt not sacrifice thy higher life to thy lower; thou shalt not sacrifice the welfare of any other thing which hath life to thine own pleasure."

It is a trying utterance, a notice to quit, served on all the baser elements in humanity. It is served into unwilling hands; therefore the star of great hope that is arising does so to the accompaniment of the roar of cannon, the muttered omens of coming disaster, and on every hand the cries of misery and starvation as a result of the last ferocious grabs of self-seeking, lust, and plunder. The collective demon of humanity like the demon of the individual man is roused to its utmost by the very thought, even unconscious, that it may have to loose its hold.

What is this new ideal as a last and highest point of the ever upcoming tide of life?

It is the true instinct of Brotherhood, to be carefully distinguished from that which prompts the mere grouping of selfish units with a common scheme

of plunder or imposition. Now that Nature has evolved man, all her further work lies in ennobling his consciousness.

As an embodiment of that impulse, here stands the Universal Brotherhood Organization, the Crown of highest human endeavor, the outer symbol of the Spiritual Temple to which through the painful ages of human struggles and persecutions and tears and blood has been added, here and there, a brick. No other Body known among men has so pure a platform, has an ideal so high and so catholic. It is the Crown of life because it expresses and embodies the last and noblest product of the evolutionary life-wave, the pure compassionate and joyful instinct of Brotherhood. Before that, Nature tended to make her units self-seeking; in man she now pushes on to a nobler step. The fruit, the divine fruit, of countless æons of evolutionary growth is in the breast of the man who loves his fellow-man. His life is a more rarified essence and distillation of the common life of lesser men.

It is to conserve and give an instrument for work to this essence that the Universal Brotherhood Organization exists. It exists for no other purpose. It tries to exclude those who have other aims. In no long time it will contain the full number of those who are great enough to be animated with this one purpose; and as the individuals among men come few by few to their true dignity as holders of that purpose they will join that Organization in order to have the use of its many and increasingly many implements of husbandry for labor in the field of life, human and sub-human. The Organization is the Temple in whose courtyard is the well-guarded spring of the waters of life, the water of compassion.

Membership in the Organization is therefore a sacred matter. It is the highest self-conscious expression of life. The highest fire of life, its last essence, should be in the breast of, and in the care of, every member. He drinks his life at a higher source than any who have not the instinct of Brotherhood. Members sometimes leave, and may then become its bitter enemies. There are two or three causes for this. They may have entered from a lower motive than that of Brotherhood. Unless they gain the higher (and to try sincerely and continually to do so is to insure ultimate success), they presently feel themselves out of place, and, often with reviling, depart. Some waste in sensual indulgence, either of thought or deed, that essence of life which they possess, and thus, lowering the whole level, lower it from the highest first. And that highest is Brotherhood, so that their whole impulsion to membership has departed. From this cause, and from the intrusion of ambition, which, as a self-centration, is the opposite of the principle of Brotherhood, many desert their posts.

It is easy to see that the Organization is the highest on earth. A man who can drop his own personal aims and comfort and think only of the comfort and welfare of his wife and children, is counted a good husband and father; he who does likewise by his town is counted a good citizen; he who will do that for his country is praised as a patriot. And all these are the highest types in their several capacities. So therefore he who can take into his heart the

vast needs of humanity, making an ideal humanity his ideal, is the flower of evolving nature, the greatest and noblest type of man; those who try to make themselves such are approaching the ideal; having comprehended the mind and purpose of nature; they have resolved to be at one with her, to work with her on themselves and others. For life is one; its purpose is one; its children are one, and the greatest are they who know it, who act on their knowledge that it may become deeper, and who ever seek the highest. For these there can be no failures; in them life pulsates at its richest, and therefore also joy, for joy is in the proportion of life. All these must ultimately find themselves within the Organization; for there they will find their natural comrades and their natural tools and channels of work.

The Organization perceived that it contained within itself one who was of this noble type in a unique degree, one who has succeeded in forswearing personal interests, and who, for this reason and because wisdom comes *pari passu* with selflessness, was thus fitted to lead the highest expression of the current tide of life, the Universal Brotherhood Organization and Movement. By this one, the engines and methods of work are directed.

To recapitulate. This Movement has organized itself that it may *work* for the elevation of every department of human life that is worthy and in which elevation is possible. It is a Brotherhood because Brotherhood is life. It is universal because of the community of life. We make a large claim, but we maintain that whoever joins the Organization with the one noble feeling and motive will presently feel an accession of life spiritually, mentally, and even physically; that he will reach a point of growing peace and joy; that he will learn of his own nature and of life in general in a way and to a degree nowhere else possible; and that he will find himself in possession of channels of work in which his every bent and aspiration will find their utmost outlet.

He will have entered on a new life; if he is faithful to his spiritual obligation, without books there will arise in his soul that memory and hope and wisdom which are the privileges of the awakened man. A divine legacy will come to him, the religion which is wisdom concerning nature, Theosophy, the peace-bringer, the key to hope, that Temple of hope which will one day be the abiding-place of all souls and where alone can storm-worn humanity come to rest. With this wisdom in his heart he will go out among men to comfort, to teach, to arouse, to labor, in joy.

“He who neglects his duty to his conscience, will neglect to pay his debt to his neighbor.”


“A student without inclination for work is like a squirrel on its wheel; he makes no progress.”

“The fields are damaged by weeds, mankind by passion. Blessed are the patient, and the passionless.”

EGYPT' AND THE EGYPTIAN DYNASTIES.

By ALEXANDER WILDER, M. D.

IX.—The Amunophs—The Vocal Memnon—Queen Taia—King Khuen-Aten and His Monotheistic Religion—Its Suppression.

N the first day of the month of Pharmuthi, immediately after the death of his illustrious father, "as the earth became light and the morning broke, the disk of the sun rose above the horizon and the sky became clear, then was the anointed king of Upper and Lower Egypt, the son of Râ, Amunoph II., placed on the seat of Thôthmes III., and he took possession of the throne." Like the stars of the firmament that are obscured by the radiance of the sun, his glory was diminished by that of his great predecessor; and his history seems almost devoid of interest. Yet he had already distinguished himself as a brave commander in a campaign to repel incursions of the Badawen tribes of the "red land at the East" of Egypt, and he had been associated for some time with his father in the administration of the government.

He was early brought face to face with trial and conflict. The confederated kings of Palestine, Syria and Naharaina, again revolted. Amunoph immediately marched his forces against them. He met them at the town of Thakhisa and put them to flight. Seven of the kings were captured; "he with his own hand struck down seven kings with his battle-axe." They were "bound on the forepart of the royal ship" and carried to Egypt for summary punishment.

It was a war of vengeance, and Amunoph continued his march northward, pillaging the inhabitants as he went. He penetrated into Assyria and the fortified town of Nin or Nineveh, which Thôthmes had captured before, surrendered to him with little resistance. He succeeded in restoring his authority over all the tributary peoples.

Upon his return to Thebes, six of the captive kings were hanged outside the walls of the metropolis. The seventh was carried up to Nubia and was hanged on the wall of the city of Napata in order to strike terror among the negro tribes.

Amunoph, after the manner of his predecessors, visited the temple of Amada in Nubia, where the account of the campaign was recorded. He also placed inscriptions on one of the entrances to the great temple of Karnak. The few subsequent years of his reign were devoted to making additions to the temples, but the workmanship exhibits a great deterioration. It was far inferior to that of former kings. He was liberal in gifts to worthy officials, and

the records in their tombs contain grateful mention of his appreciativeness and munificence.

The likenesses of Amunoph II. and of Queen Hashep-Merira-Râ, the wife of Thôthmes III., were found in a tomb at Thebes. They exhibit an obliquity of the eye somewhat like that which is peculiar to the Mongolian features.

In another tomb is a genealogy, the names in which indicate that the monarchs who were classed as truly legitimate were members of the sacerdotal order. The priests were unwilling to name any other. An individual named Amunhetep or Amunoph is described as the son of the Chief Priest Khamu (the "king's son"*) who was the son of the Chief Priest Amunhetep or Amunoph, the son of the Chief Priest Thôthmes.

The inscriptions ascribe to Amunoph II. a reign of seven years. He was succeeded by Thôthmes IV., whose accession to the throne was attended by some irregularity. His physiognomy differs from that of preceding kings. He signaled the event by rearing a memorial stone directly before the breast of the statue of the Sphinx at Gizeh, on which, besides other sculptures, there is an account of the matter.

The space about the Pyramids had been abandoned after the period of the Memphite dynasties. It bore the significant name of Ro-set, "the door to the under-world," and only pilgrims resorted to it to worship Osiris. From this hill the Sacred Path extended to the "city of obelisks," Heliopolis.

Thôthmes had come to Memphis in his horse-chariot, he says, for the purpose of hunting lions. He had paid homage to the gods at Sakkara, making an offering of seeds to Horemkhu and to Rannu the goddess of horticulture, and praying to Isis, Sekhet and to the god Seth. "For," says he, "a great enchantment has rested on this place from the beginning of time," as far as the districts of the lords of Babylon, the Sacred Path of the gods to the western horizon of the city of Heliopolis. The form of the Sphinx is the simulacrum of Khepra (the sun at midnight), the very great god who abides in this place, the greatest, the most venerable of all spiritual beings."

Here when the sun was at the zenith, the prince fell asleep, and in a dream the god appeared to him. "My son Thôthmes," said the apparition, "I am thy father Horemkhu, Khepra, Râ, Tum. The kingdom shall be given to thee, and thou shalt wear the white crown and the red crown of the earth-god Seb. . . . The sand of this district in which I have my existence has covered me up. Promise that thou wilt do what I wish in my heart."

In spite of opposition, Thôthmes IV. conquered. He at once caused the sand to be cleared away which had hidden the body of the Sphinx, and brought the gigantic shape to view. It lay there with the face toward the East and a temple between the outstretched fore-feet. Precautions were now employed to prevent another accumulation of sand; and in later years, under the Ptolemies, and afterward, the inhabitants of the village of Busiris earned money by acting

*The practice of the kings in appointing their sons as high priests, as well as viceroys, was common in Egypt. The converse of this was likewise true that favorite priests and viceroys were styled by way of compliment "King's sons."

as guides for those who wished to visit the wonderful structure. In the inscription Thôthmes ascribes the rearing of the image to king Khafra of the Fourth Dynasty, although even at that remote time it had been considered as a relic of a previous antiquity.

Thôthmes made expeditions into the land of the Khitans and afterward into Nubia and Ethiopia to suppress insurrections. His reign was too short, however, to give opportunities for distinction.

In the person of Amunoph III., his great predecessor Thôthmes III. seemed to live again. He was brave and passionately fond of the chase. Memorial scarabæi contain accounts of his hunting expeditions to the country of Naharaina, and that he speared one hundred and ten lions. His first military campaign was against the tribes of the Sudan in "the miserable land of Kush." It took place in the fifth year of his reign, and is described as victorious. "He placed his boundary wherever it pleased him."

These campaigns were repeated, and the inscriptions include the names of many conquered towns and tribes that cannot now be ascertained by any that now exist. The region abounded with gold mines, and the cupidity inspired by this wealth was the chief incentive to these expeditions.

A distinguished officer of the king was his famous kinsman and namesake Amunhetep or Amunoph, the son of Kapu and grandson of Khamu, who has been already named. The account of his qualifications is very interesting to all who take interest in such matters. "I was introduced to the knowledge of the Holy Book* and beheld the glories of the god Thôth. I was enlightened concerning their mysteries, and all parts of these were laid open before me. I was made master of the art of speaking in all its bearings."

Amunhetep had been first appointed a royal under-secretary. His proficiency having been demonstrated, he was made Secretary, with the duties of arranging the families, of reporting on the taxes, and of watching over the defenses of the country. Here his administrative ability was fully tested, and he had a wide distinction. The Egyptians, like all ancient peoples, were hostile to those of another race and country, refusing intimate relations with them, and even their ingress into Egypt, except under rigid conditions. They were branded in the inscriptions on the monuments by such odious terms as "miserable, impure, and leprous." The administration of Amunhetep was wise and practical. "I gave satisfaction to the people in their place of taxing," he declares; "I levied the taxes on the household according to their number. I separated the warriors and their household. I increased the subjects by the best of the prisoners whom the king had made on the theatre of war. I was Rohir, the director at the head of the bravest of the warriors to smite the nations of Nubia and Asia. The thoughts of my lord were continually my care. I penetrated what his mouth concealed and comprehended his thoughts toward all natives and foreigners that were about him. It was I who brought away the

*This would appear to have been the book which was prepared by Kheops; but it reminds us more particularly of the "petroma" or tablet of stone from which the hierophant at the Eleusinia instructed the candidates.

prisoners. I was their overseer. I did according to what he spoke, and took my measures according to that which he prescribed to me. I found that this proved best in later times."

His next appointment was that of Chief Architect. This was one of the most honorable and responsible, demanding the highest qualifications in a court and country like those of Egypt. Wisdom, discretion and intelligence of the highest order were absolutely necessary. These Amunhetep possessed, beyond other men at his time. He was overjoyed at the honour which he received. Even the sculptured hieroglyphic in "hard stone" was aglow with the ardor of his gratitude to the king. "He is Râ himself," he exclaims in his enthusiasm; "may there be accorded to him numerous returns of the Thirty Years' Feast without end!"

The popularity of Amunoph III. with his subjects exceeded that of former kings. In the holy Thirtieth Year,* the jubilee of his reign, he received tribute and taxes from the Rohirs, and collected the revenue. In acknowledgment, each of the faithful subjects was presented from the king with a necklace. "These," says the inscription—"these are the records which are granted to the overseers of the houses of Pharaoh and the taxpayers of Upper and Lower Egypt, because when the overseer of the granaries had spoken a word to them, they gave more than the amount of their taxes for the thirtieth year."

Their reply was terse and to the point. "The king has shown himself upon his throne. The taxpayer of the South and North of Egypt has been rewarded."

The coronation-day of Amunoph had been characterized by a general pilfering about the court, a stealing of food, a sucking of beer from the skins, a tearing of the lead from the mouth of the fountains and a carrying away of ornaments. Either the servants did not share in the general enthusiasm, or with a reign of thirty years, Amunhetep had not won the respect and affection of the people.

Amunoph III., like his great predecessor, Thôthmes, was profoundly religious and particularly fond of building. He caused new quarries to be opened in the hills of Toura, near Memphis, and the "hard stone" carefully hewn and then transported to all parts of Egypt, for the repairing of temples and the building of new ones. "He gave instructions and directions," says the inscription, "for he understood how to direct and guide architects."

The arrangement of the Great Temple at Thebes underwent significant modifications. An immense pylon or gate-tower was erected at the western extremity, a new temple to Amun-Râ at the north, and another to the lion-headed goddess Sekhet or Mut, the "Great Mother," at the south. All the buildings were united to the new temple by an avenue of criosphinxes, figures having the bodies of rams, with the disks of the sun at their heads. The ram

*The "festival of Hib," as it was called, was a significant occurrence in Egypt. It commemorated the end of a cycle of thirty years and the beginning of a new one. It served to regulate according to a fixed rule of numbers the coincident points of the solar and lunar years. It is first mentioned in the monuments in the reign of Pepi Meri-Kâ of the Sixth Dynasty.

being the symbol of Amun, and the disk representing the sun-god, the combination implied that Amun-Râ, the "Mystic Sun," was the Supreme Deity of the realm of Egypt.

Another important structure was the new temple at Medinet-Abu, on the further bank of the river. This building was placed by the Chief Architect, and its site was indicated from a great distance by two colossal sitting statues of the king, the fame of which went over the whole ancient world. The architect had devised them in the exuberance of his gratitude without the knowledge of the king. They were of "hard stone," about fifty feet in height. After



THE FAMOUS CIRCULAR ZODIAC OR PLANISPHERE AT DENDERA.

H. P. Blavatsky declares the knowledge of the Zodiac to be an heirloom from the Atlanteans [America]. The Egyptian Zodiacs show that the ancient Egyptians had records extending back 78,000 years. See "The Secret Doctrine," II, 432.

having been completed, they were transported to the river, where eight boats or floats had been built for the purpose of carrying them to their place of destination. "They will last as long as the sky," was the architect's exultant boast.

The northern statue was the "vocal statue of Memnon," which has afforded so much wonder and has been celebrated by innumerable writers in poetry and prose. It gave forth musical notes at sunrise.* The two statues were in a sitting posture, and at their feet were smaller sitting figures of the queen Taia, and the king's mother, Mut-em-va.

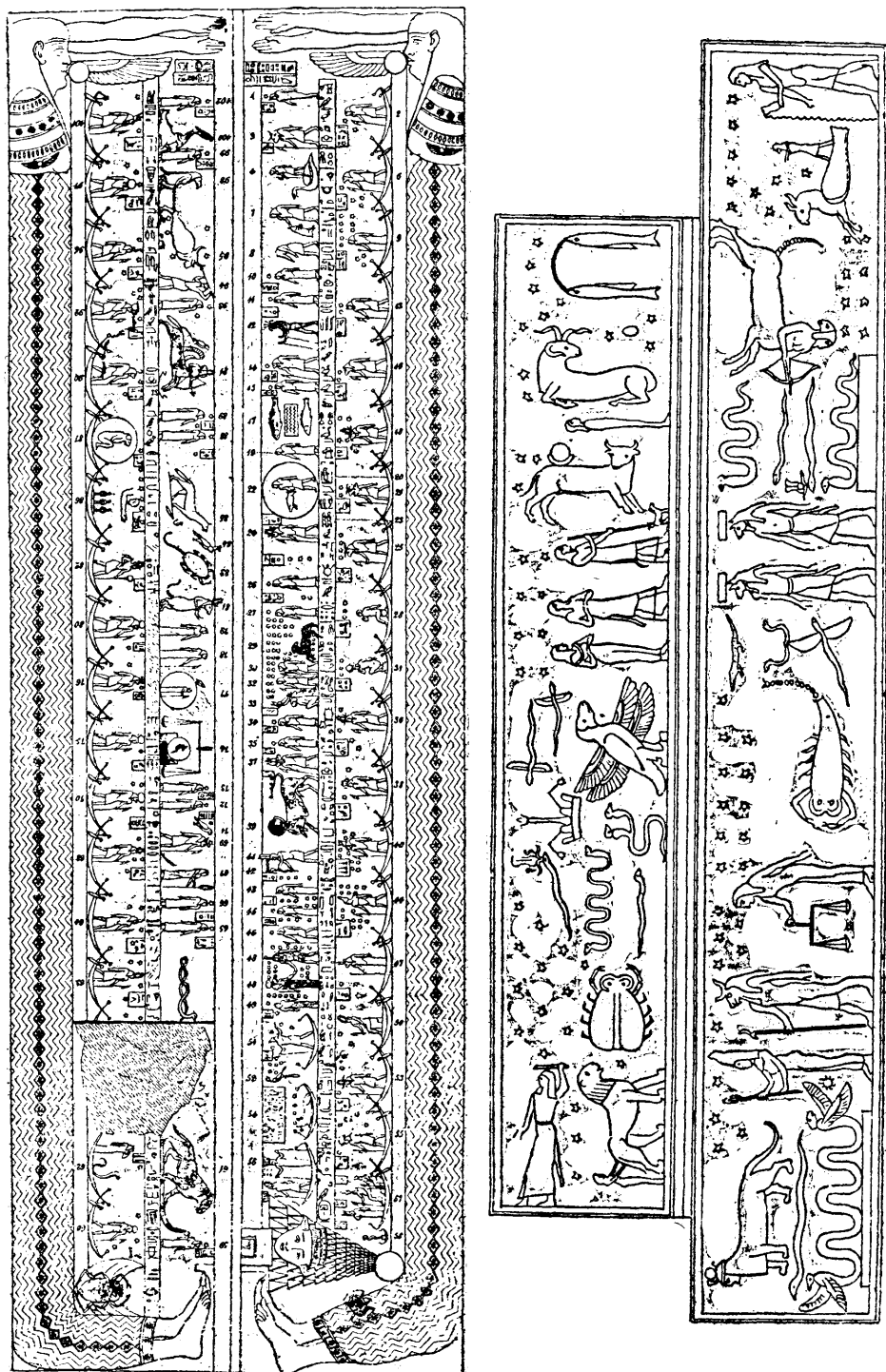
The king regarded the building of this temple as the most glorious achievement of his reign. The memorial tablet contains an inscription, an address to the god and his reply. "Come, Amun-Râ, lord of Thebes in Apê," the king invokes, "behold thy abode which is prepared for thee on the great place of U's. . . . As thou risest on the horizon, then is it enlightened by the golden beams of thy countenance. Thy glory dwells on it. I have not let it want for works of beautiful white stone; I have filled it with monuments from the mountain of admirable stone; and those who behold them are full of great joy on account of their size. . . . Statues of the gods are to be seen everywhere, carved in all their parts. I gave directions to execute what pleased thee well, to delight thee with beautiful dwelling-places."

The god replies, assuring him that that which he has prepared is excellent. "Never," says he, "has the like been done for me."

Amunoph was not remiss in his kindness to the architect, Amunhetep. A temple had been founded by the latter, behind the Sanctuary of the King, near the tombs of the king's daughters and other royal princesses, in the eleventh year of the reign of Amunoph. The king gave orders for its perpetual maintenance, and "the high priests, the holy fathers and the priests of Amun-Râ" were appointed to protect the shrine. Severe penalties were decreed in case of neglect; for, with all his bounties, Amunoph was not on the best of terms with the leading members of the Sacerdotal Order. He promised rewards for fidelity, adding the assurance so delightful to an Egyptian, "your body shall rest in the Underworld, Amenti, after a career of one hundred and ten years."

The son of Hapu was famous for his wisdom and superior excellencies for many centuries, till Egypt ceased to be a land of the gods. What Imopht or Emeph was for Memphis, Amunhetep became for Thebes. The temple of Kak, as it was called, became a place of pilgrimage for visitors to the Southern Metropolis; and when it was rebuilt under the Ptolemies it was again dedicated to Amun and Hathor, and the wise Amunhetep was honoured with the deities.

*Humboldt ascribes such sounds to the different conditions of temperature of the atmosphere and the air confined in the crevices of the stone. He observed similar sounds from the rocks on the banks of the Orinoco River in Venezuela. Others attribute the notes to the artifices of the priests; and Sir J. Gardner Wilkinson found a stone in the lap of the statue which gave forth a musical sound on being struck. Kambyes broke the statue in order to ascertain the cause, but to no purpose. The hypothesis of Humboldt and Sir David Brewster is doubtless the correct one.



ZODIACS AT DENDERA AND ESNE.

THE UNHONORED "STRANGER KINGS."

The reign of Amunoph III. lasted for about forty years; his dominion extended from the Sûdan to Assyria. There is no record of his death. He had been in many respects diverse from the members of the family of Thôthmes, and his tomb was in a place apart. There is a significance in this that seems to foreshadow remarkable changes. If he did not attempt to make innovations in the religion and customs of Egypt, he opened the way for such endeavors. While Thôthmes III. may be compared very justly with David, the Hebrew monarch, as he is described, Amunoph was more like Solomon. He exhibited a similar liking for art and literature, and his reign was generally peaceful and conducive of prosperity to his people. Like that king, he has been represented as susceptible to the attractions of foreign women, and he was liberal to their religion. "Some historians have reproached him with being too much under female influence," says Professor Rawlinson; "and certainly in the earlier portion of his reign he deferred greatly to his mother, Mutemva, and in the latter portion to his wife, Tii or Taia; but there is no evidence that any evil result followed, or that these princesses did not influence him for good. It is too much taken for granted by many writers that female influence is corrupting. No doubt it is so in some cases; but it should not be forgotten that there are women whom to have known is 'a liberal education.' Mutemva and Tii may have been of the number."

Queen Taia, whose influence with her husband and son was productive of important results, had been chosen by Amunoph from affection, without regard to political policy. An inscription at Thebes describes her as "with complexion fair, her eyes blue, her hair flaxen, her cheeks rosy." A scarabæus at the Gizeh Palace declares her parents to have been not of the royal blood of Egypt, but foreign.

A scarabæus contains the records that in the year after his marriage, the eleventh, he caused to be constructed for his young bride, Taia, a lake a mile in length in the city of Zar or Zoan (San or Tanis), and celebrated the festival of the Inundation, launching upon it a boat named Aten-nefer, "the Beautiful Sun." The employing of this term "Aten"* on this occasion indicates the early inception of the attempt to change the national worship. But Amunoph, however favorable to the new ideas, would not venture upon rash innovations. The son, however, who was for a time the colleague of his parents in the government, was less politic and cautious.

"Queen Taia was not accepted by the priests of Egypt as quite a legitimate consort to the king. He had wedded her from affection, disregarding the requirement that the queen must be of the Egyptian royal family.† The

*This term is usually understood to mean the disk of the sun. It probably denotes the spiritual principle which the disk prefigured.

†Archaic usage regarded the maternal parent as more essential to legitimacy than the father. Many peoples considered only the mother as determining the tribe or people with which the child was to be included.

priests were accordingly enabled to dispute the title of their children as heirs to the throne. They did not succeed in excluding them from actually reigning, but they omitted their names from the Tables in which were inscribed the names of the Kings of Egypt.

In the ensuing reign, when the new religion had been established, Queen Taia and the mother of Amunoph III. were associated with him in the public ceremonials, as entitled to the highest veneration. It is conjectured that the two women largely influenced his action. While he did not formally depart from the established worship, yet in his utterances, as recorded in the monumental inscriptions, he addressed Amun-Râ, but significantly indicated him as the divinity of the Sun.

There is much uncertainty in relation to the accession of Amunoph IV. to the throne of Egypt, and even in regard to his personality. His very features add to the difficulty. As they are depicted, they exhibit mongrel characteristics, unlike those of Amunoph III. or Queen Taia, as though there had been a reverting to some former ancestral type; if indeed he was not some changeling or actually of another family.

Mr. Villiers-Stuart has found two tombs in which the sculptures indicate something of this character. One is the tomb of Queen Taia herself, which was prepared under her own directions, probably during the life of her husband. She is depicted in the act of worshipping the gods of Egypt; and her son, who is making the usual offerings to her as a being in the Underworld, exhibits no resemblance to the pictures of the monarch afterward known as Khu-en-Aten. In the other tomb which Mr. Stuart found at Thebes, there were two bas-reliefs, one on each side of the entrance. The figure at the right was a likeness of Khuenaten, and Mr. Stuart declares the other to be that of the genuine Amunoph IV., whose features are more clearly like those of the family of Thôthmes.*

This monarch and his immediate successors are known in Egyptian history as the "Stranger-Kings," an epithet which in ancient times was a very opprobrious one. He was not long in becoming obnoxious to the priests and nobility. He openly manifested his aversion to the worship of the many gods in the temples. He recognized a single Divine Being only, the God of Light, of whom the orb of the sun was the symbol. In his tablet he styled himself Mi-Aten, "the Intimate Friend of the Sun," and also "priest of Horemakhu." He afterward laid aside the name of Amunoph for that of Khu-en-Aten, "the Radiant Sun," and Mi-Horemakhu, and issued an order to obliterate the names of the god Amun and the goddess Mut from the monuments of his ancestors.

*See Nile Gleanings, pages 73-81, 244-250, 299-301. Mr. Stuart thought that Amunoph IV. was succeeded by Khuenaten, who had married his daughter; and that he for a time adopted the oval of his father-in-law together with his name. The queen of Khu-en-Aten was pictured with a double crown, which verifies her hereditary right. She transmitted this right to her daughters, and so their husbands became kings. This is set forth in the inscriptions over their heads: "Royal Daughters of her very body—Meri-Aten, sprung from the Queen Nefer-nefru-ti-tai-Aten." The fact that the father is not mentioned indicates he was not considered to belong to the sacred race.

A command was also promulgated with the evident purpose of prescribing the worship of the One God. The Chief Minister was commanded to assemble all workers in stone in Egypt, from the Island of Elephantina to Migdol, and to open a quarry at Silsilis for the erection of a gigantic building, "the Great Obelisk of Horemakhu, by his name as God of Light, who is worshipped as Aten-Râ in Thebes." The great lords and chiefs of the Fan-bearers were appointed to oversee the cutting and shipping of the stone.

This building was demolished in a subsequent reign, and a gateway erected upon its site.

These measures led to rebellion, and the king, in the sixth year of his reign, abandoned Thebes to found a new metropolis at a distance from the Nile in Middle Egypt. The place selected for the site was at Alabastron, now known as the Tel-el-Amarna, "the Mound of Amarna." Here the work was inaugurated by the erection of a temple to the god Aten. The style of this structure was a complete departure from the standard Egyptian models. It consisted of many buildings with open courts, in which were altar-hearths for the Sacred Fire.* Flowers were the principal offerings, and the whole temple was decorated with them. But no animals were sacrificed.

A palace was built near the temple for the king and the queen, and residences likewise for their daughters, and for Netem-Mut or Benat-Mut, the daughter of Amunoph III. Houses were also erected near these for the Court and the servants of the king. The architects and builders were kept busy; the new city was soon filled with inhabitants and adorned with monuments.

The court and government were of a kind that was entirely unknown to the Egyptians. The very pictures of the king, his family and attendants, were unlike the others that appear in the sculptures and paintings. Instead of burly figures and comely features that were depicted in the tombs, they were represented as emaciated and distended in their forms, and of surpassing ugliness. The king maintained the style of an Asiatic monarch. Those who came into his presence prostrated themselves after a servile manner like conquered foemen. The army was largely constituted of negroes and Asiatics, yet there were few warlike expeditions; for the feeling of Khu-en-Aten was eminently peaceful. Every one seemed to be employed with the new religion. Flowers adorned the temple throughout, and hymns chanted to the music of harps constituted the chief form of worship.

Mr. R. Stuart-Poole pertinently asks "was this a foreign, or an Egyptian restoration of primitive belief? If it were Egyptian, why was the Sun called

*"Curious parallels might be drawn," says a historian of Egypt, "between the external forms of worship of the Israelites in the desert and those set up by the disk-worshippers at Tel-el-Amarna; portions of the sacred furniture, as the 'table of show-bread,' described in the Book of Exodus as placed within the tabernacle, are repeated among the objects belonging to the worship Aten and do not occur among the representations of any other epoch."

Aten and not Ra? The king was the son of a foreigner, and his type and that which marks his Court—probably because somewhere of his mother's race, an art assured the fashionable type for the rest—is not recognizable in any of the characteristic representations of foreign races. It is neither Ethiopian, nor Semitic, nor Libyan. The names of his mother (Taia) and of her reputed parents (Iuao and Thuao), the name of the Sun-God, which is Egyptian, and the character of the worship, do not, as far as we know, point to any of these races. Certainly they are not Semitic.*

It will not be very difficult to find a similarity to the religions of the Sacred Verse, the Gayatri: "Adore we the Sun, God over all, from whom all proceed and to whom all must return; may He guide our thought."

The government of Khuenaten, and the worship which he established, show much resemblance to what is described of the rule of Quetzalcoatl at Cholula, in Mexico. He diffused learning and knowledge of the arts, was just and liberal of gifts, conquering by the arts of peace rather than by war, averse to bloody sacrifices, but delighting in music, flowers and brilliant colors.

Whatever was the history of the worship, whether it was of original development from human intuitions divinely prompted, or a revival of the religion of native and prehistoric Egypt, or an importation from some foreign region, king Khuenaten devoted himself zealously to its dissemination.* He appointed his favorite official, Meri-Râ, to be Chief Seer of Aten, because of his devotion and obedience to the royal teaching. He also made Aahmes, an-



KUENATEN.

*It may be hazardous to express an opinion about these names, but they seem to be not unlike others in ancient literature. Taia has some resemblance to the Hebrew term for existence, and the names Iuao and Thuao appear not to be very different from the deity-name Iaô and Heva.

*He did not, however, attempt to enforce it upon his subjects by decrees and penalties, so usual in later times, but relied upon moral influence. The persecutions came from the priests of the other religion he aimed to reform

other of his faithful followers, Steward of the Royal Household and Superintendent of the Storehouses.

A prayer by this official was found in a tomb at Tel-el-Amarna. It invokes the divinity of the Sun as lord of lords and king of worlds, and is an eloquent effusion.

"Thou—oh, God—" he says, "thou who art in truth the Loving One, thou standest before the Two Eyes. Thou art he that created that which had never existed, that formed everything in the Universe. We, likewise, came into existence through the word of thy mouth."

No receiver of the new faith was more sincere and devoted than the queen, Nefert-i-Taia. Her invocation contains praise and petition, almost plaintive in their earnestness and affection:

"Thou disk of the Sun, thou living God," she exclaims, "there is none other beside thee! Thou givest health to the eyes through thy beams, thou Creator of all beings!"

"Grant to thy son, who loves thee, the lord of the land, Khuenaten, that he may live united with thee to all eternity. As for her, his wife, the queen Nefert-i-Taia, may she live evermore and eternally by his side, well pleasing to thee. She admires day by day what thou hast created."

The queen-mother, Taia, came to the new metropolis attended by a great retinue. She was received with joyful attentions. The king and queen conducted her to the temple of Aten to "behold her sun-shadow."

King Khuenaten was domestic in his tastes and habits. A sculpture in one of the tombs exhibits him as standing on a high balcony surrounded by his wife and seven daughters, one of them an infant and future queen, in the lap of her mother. They are throwing gifts to the people below.

The queen-mother, Taia, lived with them, and Khuenaten found in his home a recompense for the estrangement of the "holy fathers" of the temples and those whom they influenced.

Of accounts of the immediate successors of Khuenaten, history is very meagre. Sa-a-Nekhet, who was the husband of his daughter, the princess Meri-Aten, reigned only a short period. The next monarch was Tut-ankh-Amun. He lived at Thebes, and had married the third daughter, Ankh-nes-Aten, whose name was now changed to Ankh-nes-Amun. He was evidently hoping to gain the sanction of the priests, but his name was not placed in their list of kings.

His successor was Aai, the husband of Titi or Taia, the foster-mother of Khuenaten. He was a member of the Sacerdotal Order, a "holy father" of the highest rank, and had held places of distinction, such as royal Fan-bearer and "Scribe of Justice," which attests his superior ability and the confidence which the king reposed in him. He seized the opportunity to grasp the supreme power, but did not venture to assume the royal dignity. He was only known as "prince of Thebes." He returned to the old worship, but did not obtain a place on the catalogue of kings. He was able, however, to have

a sepulchre among the royal tombs, but for some reason it was not completed. His sarcophagus was found there by Mr. Stuart, bearing marks of violence. The inscriptions had been defaced, as though he was considered a usurper, but the name that he assumed as ruler was left: “Kafer-kaferu-Râ-Arna-Neter-Aai-Neter-hic-vas.”



Horos, "the Son of Râ, Miamun Horenhibi."

The record of his reign extends to four years and more, but we have no mention of its ending.

THE LEGITIMATE DYNASTY RESTORED.

In a grotto on the western side of the Jebel Silsileh is a sculpture representing a young boy wearing the royal circlet, with the Sacred Asp of Egypt,

and nursed by a queen. This was Hor-en-hibi or Horos, the "son" or priest of the god. The inscription describes him as the "beloved of his mother, the divine lady-chief." When he had grown up he was admitted to "behold the holiness of the god Horos" of Alabastropolis, and afterward was presented to the royal Court. The king appointed him a Rohir or Superintendent, and perceiving his rare excellencies, afterward made him Adon or governor of Egypt. He was now supreme, like the king himself, in all the realm; only on the throne was the king greater than he. In a short time afterward he was recognized as crown-prince. "Amun gave order to bring the god Horos, the lad of Alabastron, and his son, to Thebes that he might induct him into his office and his throne.

In ancient writings the priests of a worship assumed to speak as being the actual divinities. The god Amun may therefore be understood here as the chief priest of Thebes, and Horos as the priest of Alabastron.

The nuptials of Hor-em-hebi with the princess royal of Egypt constituted a part of the proceedings. This alliance assured the validity of his title. His various official and other names were then announced, and then "the Holiness of the glorious god Amun-Râ," the high priest, came forth with him from the palace, "in order to deliver to him the golden protecting image of the Disk of the Sun."

"The Son of Râ, Miamun Horenhibi," was now king of Upper and Lower Egypt and lord of the "Nine Nations." He proceeded at once to obliterate the records and destroy the monuments of the Stranger-Kings. The gigantic structure of Khuenaten, the obelisk crowned with the Aten-disk, was torn down and the stones taken away to build a gate-tower for the temple of Amun-Râ. A second gate-tower was also erected, and the entrances adorned with statues of the king. An avenue of sphinxes was likewise set up in honor of the tutelary divinity of Thebes. The images were restored to the temples and new ones added; the festivals and daily worship of the gods were again established.

The names of the other divinities were erased from the monuments, and the hieroglyphic or phonetic symbol of Amun-Râ substituted in their place. The hierarchy of Thebes had indeed full control in the court of Horenhibi.

The new city, the metropolis of Khuenaten, perished under the reaction; and the mound of Amarna covers its ruins. His name and the names of all the "Stranger-Kings" were removed from the monuments, and their statues were destroyed.

A campaign was also led against the tribes of the Sûdan. An inscription at Silsilis depicts the result. The king is represented with a battle-axe on his shoulder, receiving the cross and power from Amun-Râ, with the suppliant prisoners at his feet.

The booty obtained by war replenished the treasury of the king and enabled him to complete his work of restoration. On the walls of the temple at

Thebes was made a series of sculptures representing the princes of the country of Punt, presenting their tribute, in heavy sacks filled with gold. They address the monarch, asking for freedom and acknowledging him as Overlord.

The length of his reign is differently stated. An inscription records acts were performed in the twenty-first year, and Manethô records it as lasting thirty-seven years, probably adding to it the terms of the several Stranger-Kings.

Then followed a period of disorder and disintegration. The ambition of the conquering kings of the Eighteenth Dynasty operated eventually to weaken the power of Egypt. Having subjugated the Asiatics, Libyans and Ethiopians, chieftains from those countries were destined to subjugate their rulers in their turn. Thus, when the Dynasties of Thôthmes and the Amunophs had finished their careers, there was a new empire and confederacy forming in Asia to check further aggression, and Egypt itself had divided into two realms, with the Phœnician prince, Râ-en-tui, exercising supremacy over the North.

“I AM TIME MATURED.”

Arjuna.—“Our principal warriors seem to be impetuously precipitating themselves into thy mouths terrible with tusks; some are seen caught between thy teeth, their heads ground down. As the rapid streams of full-flowing rivers roll on to meet the ocean, even so these heroes of the human race rush into thy flaming mouths. As troops of insects carried away by strong impulse find death in the fire, even so do these beings with swelling force pour into thy mouths for their own destruction. Thou involvest and swallowest all these creatures from every side, licking them in thy flaming lips; filling the universe with thy splendor, thy sharp beams burn, O Vishnu. Reverence be unto thee, O best of Gods! Be favorable! I seek to know thee, the Primeval One, for I know not thy work.”

Krishna.—“I am Time matured, come hither for the destruction of these creatures; except thyself, not one of all these warriors here drawn up in serried ranks shall live. Wherefore, arise! seize fame! Defeat the foe and enjoy the full-grown kingdom! They have been already slain by me; be thou only the immediate agent.”

THE HYMN OF PHILOSOPHY.

From the "Consolation of Philosophy."

By ANICIUS SEVERINUS BOETHIUS.

(SELECTED.)



NDYING Soul of this material ball,
Heaven-and-Earth-Maker! Thou who first didst call
Time into being, and by thy behest
Movest all things, thyself alone at rest,
No outward power impelled thee thus to mold

In shape the fluid atoms manifold,
Only the immortal image, born within
Of perfect beauty! Wherefore thou hast been
Thine own fair model, and the things of sense
The image bear of thy magnificence!
Parts perfect in themselves, by Thy control,
Are newly wrought into a perfect whole;
The yokèd elements obey thy hand;
Frost works with fire, water with barren sand,
So the dense continents are fast maintained,
And heaven's ethereal fire to earth restrained.
Thou dost the life of threefold nature tame,
To serve the parts of one harmonious frame,—
That soul of things constrained eternally
To trace Thy image on the starry sky,
The greater and the lesser deeps to round,
And on thyself return. Thou, too, hast found
For us,—thy lesser creatures of a day,
Wherewith thou sowest earth,—forms of a clay
So kindly-fragile naught can stay our flight
Backward, unto the source of all our light!
Grant, Father, yet, the undethronèd mind!
A way unto the fount of truth to find,
And, sought so long, the Vision of thy Face!
Lighten our flesh! Terrestrial vapors chase,
And reign in all thy splendor! For thou art
The final Rest of every faithful heart,
The First, the Last! of the expatriate soul
Lord, Leader, Pathway, and Eternal Goal!

—Translation of H. W. P.

THE DRAMA AND HUMAN LIFE.

By JESSIE E. SOUTHWICK.



N the history of the world, the drama and dramatic art have been most potent factors in the education of mankind. From the miracle play on to Richard Wagner's musical epics and Shakespeare's mirror of a thousand lives, and even to the modern drama with all its powers and trivialities, the people's heart has throbbed responsive to the mimic tragedy and laughter,—aye, and mystic symbolism of the soul's transition through this world of cares and sorrows, joys and conquests and defeats; and sometimes, too, of purest happiness and peace serene. Through all its tawdry trappings, tinsel shows and crude pretense, the power of thought and fancy glints and gleams and sparkles, sometimes blazing forth in shining revelations of life and destiny and human weal, and the resistless operations of the Law Divine.

Abstract philosophy is vague to many minds; preaching too often clashes with our self-esteem; the lessons of common experience are wrapped in mists of fearful doubt and clouds of pain and passion; but the contemplation of the woes of others, and the pictured joys we are not jealous of, awakens the vibrations of that chord of sympathy which makes the whole world kin; the Brotherhood of the common heart that beats as one beneath the ebb and flow of changing circumstance. Carried out of self, we achieve with the hero; die bravely with the martyr; are jubilant with the delight of pure innocence, and watch with breathless strain the issue of the conflict between light and darkness in the soul of man!

Thus! stolen unawares from our petty selves and limited concerns, we become one with the life of all, and know through the imagination—that magic servant of the mind and will—the cause, the meaning and the wherefore of pains and struggles, failure and success.

This is the ideal mission of dramatic art; and, of its influence, one with its spirit and intent, are all the literature and art creations which figure forth the gamut of the human soul's experience. The interpreter—one who embodies in his living presence and action the light of meaning buried in the silent tomes of past soul-messages, is the high-priest of life's mysteries, the revelator of mankind to man, the radiant witness of the reality of meaning within the inner chamber of the consciousness of all.

The drama is a mighty force! What is its origin, and what its message to the human race in every age?

First of all—the drama of existence is the progressive revelation of the soul's nature and destiny. This record is preserved in the consciousness of great souls; and these, contemplating the surging life about them, perceive by the sure light of intuition, the secret springs of action, and the undercurrents of cause

and influence which are hidden from common observation. The genius of a Shakespeare, which correlates the powers of all dramatic writers, reflects the real life of every age and every class he contemplates. Had he a *motive* in writing any play? If not—the *motive had him*. Every great work of art is the expression of a *necessity* moving from within.

I wish to emphasize the belief that nothing truly great and lasting is constructed by the intellectual powers alone; a greater power lies behind—understood or not by him through whom it speaks—and this power is *universal*! The character and purity of the creation given to the world depends upon how much of the universal the individual can express, and the grade, or spiritual plane to which he rises. The ascending spiral of man's development towards divinity has a sure compass in the heart of every being, that secret aspiration, the guardian of which is conscience. The right intent will to great degree remedy the worst mistakes, and win forgiveness of God and of all his children. The spectator sitting at a play, will often understand what all his experience cannot teach him, and feel a charity of which he seems incapable in common life.

The great drama pictures the operations of the Law and the causes and motives at work in life. Thus we often perceive moral values more clearly than in the midst of the struggles and emotions of our personal experience. In the drama is seen the proportion of cause and effect, which is not so evident to the casual observer in the lives of the individuals whom he contacts. Upon the stage we see, epitomized, results of causes; these results, by a careful study of life's tendencies, are seen to be inevitable, and we are led to perceive that the occurrences of life are not brought about by mere chance, but are the results of causes implanted deep within ourselves. The great drama reveals all this.

Why are these things so little impressive in our common playhouses? Do we not find the works of real genius too often passed by for the sensational excitements of meretricious trumpery?—the drama of a day written for money merely, or for superficial popularity? The crowd are easily diverted by that which is of small significance and great sensation; but they know, notwithstanding, that there is a deeper note. Another reason for the limited realization of the divine in art is that too many of those who claim the attention of the public, cater but to vanity; they are not possessed by consecration to ideals. It is not my purpose to condemn, however. It is hard to stem the tide of worldly frivolity and selfishness—but we need *faith* to believe that “what is true of us in our private hearts is true of all”—that far beneath the seeming is the *real*,—that after all, *the world is made of souls*, and howsoever bewildered by the shows of things, the soul awakes and rises up in response to the soul-call of heroism, of real, unselfish service, and the magic touch of God-inspired genius.

Is it not true that the real power of art at last is in its authoritative vindication of ideals? “People do not care for good music,” says one. True, the taste of the people needs cultivation. It is not the *performance* of the messages of the great masters that the people need, however; but the *awakening to life of the original meaning buried there*. We cannot all be Wagners or Shake-

speares, you will say; true, but let the interpreter be silent until the same necessity compels him, too, to lift his voice, and the same message cries within to be let forth. The true interpreter is he who relates the soul of the listener to the soul of the master sleeping within the framework of his phrase.

That which is true of the drama is true of poetry as well. The soul of the prophet lies waiting to be voiced, and tells its message only through the one who is responsive to its secret meaning, and cares more to speak his message than to win applause!

Let it be understood that the significance I point to is not an attempt to define the sole interpretation of any play or subject; but is a line of thought revealed in one of a thousand lights that might be flashed upon it from the heaven of intelligence. Emerson has said: "Every eye was placed where a certain ray should fall, that it might testify of that particular ray."

The light of truth was conveyed to the people of old time by the dignity and grandeur of the true mystery-play. A noble example of this is seen in the "Eumenides" of Æschylus, which is the history of a soul's emancipation from sin and turbulent passion through the intervention of divine justice in the person of Pallas Athena—the goddess of Wisdom and Love.

Now turn to Shakespeare, the thousand-souled, in whom we see the combined beauties of the drama of more recent times. The same grand music of the soul breathes through his voice, revealing the secret springs of human action, and showing in jewelled fragments the magic potency of divine law.

There is, in all the messages of this great master of life's mysteries, the unmistakable ring of healthy moral conclusions, and over all the halo of harmonious probability, the strands of life weaving the web of the "Beautiful Necessity."

From the contemplation of the lyric drama, we turn to some dramatic lyrics:

"To him who, in the love of nature
Holds communion with her visible forms,
She speaks a various language."

If the drama pictures to us the moods and deeper impulses of human life,—the moods of nature and her secret impulses lie all accessible to the poet's soul. The birds' ecstasy; the whispering or boisterous winds; the deep-toned and mysterious sea, and all the sounds and odors and flashing beauties of the world, are voicing the message of the Infinite, and deeply teaching lessons high and pure.

The great poet is a savior of the heart of man, and, when "songs gush from his heart," even the sordid millions pause in their mad rush after wealth and worldly fame, and listen for a moment to his singing. In that moment, the man of the world, who ordinarily argues against all "visionary things," dares to admire, and wonder at the *sublime imagination* of the poet, and yields unconsciously to the compelling music of his thought.

The Poet—child of Nature—is in sympathy with the beatings of her heart; and “sings his hymns unbidden,” for

“Till the world is wrought
To sympathize with hopes and fears
It heedeth not.”

The poet, yearning to express his meaning, gives tongue to the winds of heaven, and language to the song of birds. The spirit of nature has its dramatic action also. Nature has a supreme language—it is the finger of God writing His symbols on the walls of time. There is an attunement of inspiration in the poet's soul as he apostrophizes and personifies the spirits of the woods, the air, the waters.

Shelly's Skylark is an embodiment of the poet's aspiration—saluted by the human self which has to strive with the cares and burdens of life and which cries:

“Hail to thee! blythe spirit!”

A companion piece to this is his “Ode to the West Wind,” which has in it the impassioned cry of the imprisoned soul to be free; to compel the recognition of the hearts of men.

“Be thou—spirit fierce—my spirit!
Be thou me, impetuous one!
Drive my dead thoughts over the universe—
Like withered leaves to quicken a new birth!

* * * * *

Be, through my words, the trumpet of a prophesy!”

To my mind, these lyrics are dramatic as voicing the soul's experience and struggles. How sweetly the “Chambered Nautilus” of Holmes breathes of the soul's ascending cycles, and the final liberation awaiting the triumphant conqueror of life's limitations!

“Thanks for the heavenly message sent by thee!
Child of the wandering sea, cast from her lap forlorn!”

* * * * *

“Build thee more stately mansions, O my soul—
As the swift seasons roll
Leave thy low-vaulted past.
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou, at length, art free;
Leaving thy outgrown shell by life's unresting sea!”

In the light of this revelation we look no longer backward with regret or longing, but look upward from the “eternal *now*,” and the soul knows!

In the language of Emerson, our poet-seer: “As great an utterance awaits you, as that which fell from the pen of Dante or of Moses.” Ah, the genius is not a spectacle for vain display, but is the prophet's voice speaking for all mankind. It is only in great moments that we realize what life might be.

"Lives of great men all remind us
 We can make our lives sublime,
 And, departing, leave behind us
 Footprints on the sands of time;—
 Footprints that perhaps another,
 Sailing o'er life's solemn main,
 A forlorn and shipwrecked brother,
 Seeing, shall take heart again.
 Let us, then, be up and doing,
 With a heart for any fate;
 Still achieving, still pursuing,
 Learn to labor and to wait."

What a picture of life's changes and contrasts is in some passages of Whit-
 tier's "Snowbound," crowned with the faith that illumines the mysterious be-
 yond!

"Alas! for him who never sees
 The stars shine through his cypress trees.

* * * * *

Who hath not learned in hours of faith
 The truth to flesh and sense unknown,
 That Life is ever lord of Death,
 And love can never lose its own!"

More strictly dramatic is that gem of love's prophetic vision—"Evelyn
 Hope," by Browning; the inspired contemplation of the future fulfillment of
 all life's broken meanings. The lover places a leaf in the "sweet, cold hand" of
 Evelyn, and says:

"There—that is our secret—go to sleep,
 You will wake, and remember—and understand!"

Aye! we feel that we, too, shall one day wake, and remember and under-
 stand! Wake from this blighting dream of the commonplace; remember whence
 we came; understand our mission, and whither all is tending!

Thus art—dramatic, lyric, musical and pictured—is, after all, the handmaid
 of religion. If we have in part forgotten this, let us arise, and by consecration
 restore in full the divine birthright of the past! Will not this be the motive
 of the artwork of the future,—heralding religion, not of creed and dogma, but
 the universal spirit of Divinity?"

"A learned man without pupils, is a tree which bears no fruit; a devotee without
 good works, is a dwelling without a door."

"Fallen flowers do not return to their stems, nor departed friends to their
 houses."

"Excuse is better than disputation; delay is better than rashness; unwillingness
 of strife is better than eagerness in seeking it."

"The fool who is angered, and who thinks to triumph by using abusive language,
 is always vanquished by him whose words are patient."

SIGN POSTS ALONG THE PATH.*



UR position, clearly stated by H. P. B. long ago, is that the present day has no philosophy and can have none that will not be a copy or a distortion of some truth or long-discarded notion once held by our superiors the Ancients, and that modern philosophers are only engaged in reproducing out of the astral light and out of their own past-lives' recollections that which was known, published, declared, and accepted or rejected by the men of old time, *some of whom are now here in the garb of philosophers turning over and over again the squirrels' wheels they invented many lives ago.* For 'there is nothing new under the sun.'".—WILLIAM BREHON, p. 284.

"There is a great likelihood that members of the Society will insist on a certain orthodoxy in our ranks. They are already doing it here and there, and this is a note of warning to draw their attention to the danger. There is no orthodoxy in our Society. Even though nine-tenths of the members believe in Reincarnation, Karma, the sevenfold constitution, and all the rest, and even though its prominent ones are engaged in promulgating these doctrines as well as others, the ranks of the Society must always be kept open, and no one should be told that he is not orthodox or not a good Theosophist because he does not believe in these doctrines. All that any one is asked to subscribe to is *Universal Brotherhood*, and its practice in the search for truth. For the efforts of those who are thus promulgating specific ideas are made under the sanction of the second object of the Society, which any one is free to follow or to refuse to follow as he sees fit. One may deny—undogmatically—reincarnation and other doctrines, or may assert belief in a personal or impersonal God, and still be a good member of the Society, *provided Universal Brotherhood is subscribed to and put into practice.*"—*Editorial*, p. 298.

"And as for the marvelous and the doing of magical things, that was not what she was here to do, and that she kept to herself, for, as she wrote to me, she knew well that her real life was never known to those who were about her, and they also came to know the same and to admit that they could never hope to understand her.

"But one thing is certain, and that is that she herself made up her mind some months before her death that she was soon to go, and she began to quietly prepare the workers for that and to make sure that the centre she established in England would last for many years. That it will last as such a centre is evident to any one who will come and look at it and note the aspiration and the motive she created in the minds and hearts of those who were of late so constantly about her.

*Extracts from "The Path", Vol. VI. The Italics are mine, Editor.

"In accordance with H. P. B.'s wish her rooms will be kept intact just as she left them, and there is no doubt but that in the course of time they will be a place of pilgrimage for those who were able to appreciate her work. *The Secret Doctrine* was finished on the desk in the room, and that alone will be one great object of interest. Her pens and ink are there, and the scissors hanging by a tape. These were used every day in cutting out the paragraphs from different publications which she explained or replied to."—W. Q. J., pp. 133-4.

"It seems to be time, then, that no theosophist shall ever be guilty of making pretension to any one that he or she has attained to the high place which now and then some assume to have reached. Much better is it to be conscious of our defects and weaknesses, always ready to acknowledge the truth that, being human, we are not able to always or quickly reach the goal of effort."—EUSEBIO URBAN, p. 270.

"Strength comes only through trial and exercise."—WILLIAM BREHON, p. 102.

"I once met a pronounced Theosophist of this order, who would not kill a mosquito because he did not believe it right to take life. Yet he did not hesitate to take credit which belonged to others, in a petty spirit of wanting all the glory in his vicinity. Such a man, and the woman who disseminates scandal, are mere pretenders in the Courts of Theosophy; however much they may have developed their occult or intellectual powers, they should not be allowed to represent the religion."—ELLA WHEELER WILCOX, p. 310.

"The line of demarcation between black and white magic is very thin."—W. Q. JUDGE, p. 307.

"If the life experience of the individual is a progression in selfishness, rapacity, and cruelty, that person is engulfed in a maelstrom of destruction. He cannot possibly injure any one so much as he is injuring himself. He may, indeed, cause pain and suffering beyond all expression, but even this is of brief duration and may in the end serve a beneficent purpose to his victim. *Furthermore his evil deeds may become an embodied evil before the final separation occurs. He may give form and impulse to certain elements, they furnishing the substance, and he thus invokes a demon indeed; and yet one largely attached to himself, its creator.* This is the 'Dweller of the threshold,' the antithesis of his *Augoeides*, the reflection and embodiment of his own evil deeds in the mirror of Isis, the astral light.

"How strange that these plain truths could ever have been so obscured, and the soul-paralyzing dogma of vicarious atonement and the forgiveness of sin put in their place."—(From one of the old workers, who at the time of writing was very much in the Light, p. 181.)

THE FUTURE AND THE THEOSOPHICAL SOCIETY.

"In 1888 H. P. Blavatsky wrote:

"Night before last I was shown a bird's eye view of the theosophical societies. I saw a few earnest, reliable Theosophists in a death struggle with the world in general and with other—nominal and ambitious—Theosophists. The former are greater in number than you may think, and *they prevailed*—as you in America *will prevail*, if you only remain stanch to the Master's programme *and true to yourselves*. And last night I saw . . . *The defending forces have to be judiciously*—so scanty are they—distributed over the globe wherever Theosophy is struggling with the powers of darkness.'

* * * * *

"Every member of the Society should be, and many are, deeply interested in the above words. The outlook, the difficulties, *the dangers, the necessities are the same now as then, and as they were in the beginning of this attempt in 1875*. For, as she has often said, this is not the first nor will it be the last effort to spread the truths and to undertake the same mission as that taken up by Ammonius Saccas some centuries ago—to lead men to look for the one truth that underlies all religions and which alone can guide science in the direction of ideal progress. In every century such attempts are made, and many of them have been actually named "theosophical." Each time they have to be adapted to the era in which they appear. And this is the era—marked by the appearance and the success of the great American republic—of freedom for thought and for investigation.

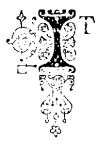
"In the first quotation there is a prophecy that those few reliable Theosophists who are engaged in a *struggle with the opposition of the world* and that coming from weak or ambitious members will prevail, but it has annexed to it a condition that is of importance. There must be an adherence to the programme of the Masters. That can only be ascertained by consulting her and the letters given out by her as from those to whom she refers. There is not much doubt about that programme. It excludes the idea that the Society was founded or is intended as "a School for Occultism," for that has been said in so many words long ago in some letters published by Mr. Sinnett and in those not published."

"A subsidiary condition, but quite as important as the other, is laid down by H. P. B. in her words that we must "remain true to ourselves." This means true to our better selves and the dictates of conscience. *We cannot promulgate the doctrines and the rules of life found in Theosophy and at the same time ourselves not live up to them as far as possible. We must practise what we preach, and make as far as we can a small brotherhood within the Theosophical Society*. Not only should we do this because the world is looking on, but also from a knowledge of the fact that by our unity the smallest effort made by us will have tenfold the power of any obstacle before us or any opposition offered by the world."

* * * * *

“Our destiny is to continue the wide work of the past in affecting literature and thought throughout the world, while our ranks see many changing quantities but always holding those who remain *true to the programme and refuse to become dogmatic or to give up common sense in Theosophy*. Thus will we wait for the new messenger, striving to keep the organization alive that we may use it and have the great opportunity H. P. B. outlines when she says: ‘Think how much one to whom such an opportunity is given could accomplish.’”—WILLIAM BREHON, Vol. VI., pp. 394-6.

H. P. BLAVATSKY AND W. Q. JUDGE.

T was in 1887 that I first heard of H. P. B. and Theosophy, and soon after I went in trepidation to London to call upon the great teacher. I did not then realize fully how great she was, but accepted her confidently as a great Helper of Humanity, and had been prepared by the published accounts of her then in vogue to find a most forcible and eccentric personage gifted with supernatural powers. In that and other visits, too shy and retiring to talk, I sat and listened while she received her guests. I found, as in the case of our present Leader, a person of enormous energy and extraordinary versatility, able to adapt herself instantly to any exigency and to pass from mood to mood according as she might be required to teach or to entertain, to denounce or to encourage.

Looking back upon those scenes I see a great fiery sun shining in a city black as night, bursting the inky clouds and confounding the elements with its resistless power. She sat like a beleaguered general with an untrustworthy garrison, holding up her battered body as a target for all assaults from enemy and friend. Hundred-handed, she fought and worked on all planes at once: teaching disciples, writing thunderous articles, controlling the invisible thought-currents, defeating enemies in all parts of the world. Her master had given her a few seeds to sow, and verily she sowed them, as a lone warrior might rush in and sow them in an enemy's camp. She planted them in our hearts, there to germinate and bring forth fruit in later days; she planted them in our literature; she planted them in the invisible moral atmosphere of the world. No one can fully realize the colossal courage needed by one who should undertake such a work—the courage of many heroes rolled into one. Driven like a wedge into the leaden mass of nineteenth century thought, she was found enduring enough to stand the strain. Our movement owes all to that mighty inexorable soul. Oh, shame that we did not fully appreciate her at the time; joy that we cherished the light she gave us and appreciate her more fully now; consolation to realize that now she has her reward, knowing that her unswerving devotion has not been in vain!

HENRY T. EDGE.



Y memory of H. P. B. and W. Q. J. is very dear and filled with the profoundest reverence and love. I knew them as great impersonal centres of spiritual force and intelligence, and yet, at the same time, felt a close personal intimacy, though I never met them face to face.

The first time I read the literature that came from their pen, and emanated from the same source, I was roused into activity to follow the sublime ideals and take part in the same great work they lived and died for. I recognized the principles and plans at once. It completely changed my life from one of selfish retirement to active public life in the Theosophical Society. I thoroughly enjoyed and entered into with delight H. P. B.'s articles in the Theosophical magazines of that time, which were masterly productions, conveying universal truth with the keenest mental power, and generous wit of a great soul. The way H. P. B. brought the great principles of truth and fact to bear upon the mindless theories on life in vogue in the decade of 1880 was absolutely annihilating. My isolated geographical position made my pupil connection with H. P. B. and W. Q. J. one of peculiar interest to me as a demonstration in the most exacting way of the truth of our principles. To be a pupil of these great souls meant that, without personal correspondence or contact, the same work had to be taken up, the same principles and ideals recognized upon which to guide action, to follow the same plans, and the usual difficulties to be encountered. I found that honest action or principle, and honorable endeavor to fulfill obligations taken, always enabled me to do the right thing, and always found me with H. P. B. and W. Q. J. Knowing by ten years' constant experience in a vital way of the mental and moral degradation of the latter part of the nineteenth century, I believe that the task of the Saviours of old was infants' work compared with what H. P. B. and W. Q. J. accomplished and suffered for Humanity.

T. W. WILLANS.

Sydney, Australia, Nov. 7, 1899.

"The wheel of sacrifice has Love for its nave, Action for its tire, and Brotherhood for its spokes."

"The calumniator is like one who flings dirt at another when the wind is contrary, the dirt does but return on him who threw it."

"The virtuous man cannot be hurt, the misery that his enemy would inflict comes back on himself."

"He who wrongs another unjustly will regret it, though men may applaud him; but he who is wronged is safe from regret, though the world may blame him."

"Men who have not observed proper discipline, and have not gained treasure in their youth, perish like old herons in a lake without fish."

THE OLD AND THE NEW.

By E. AUG. NERESHEIMER.

FAREWELL TO THE CENTURY PAST.



CYCLE has ended!

Great as have been the achievements of the sweeping rush of material development throughout the period of our modern civilization, now at its height, it has not brought the happiness that was hoped from it, and that its most active participants have expected. But the great Helpers of Humanity *knew* otherwise, and that mere material prosperity is but as the dead sea fruit, pleasant to the eyes, sweet at the first taste, but which turns to ashes in the mouth. Modern civilization has had as its end to gratify the senses and the intellect, but the hearts of men have been starved; as a goal it is, therefore, a failure, and must give place to a new era.

Yet the past century has been a century of preparation; it has witnessed the revolt from agnostic materialism on the one hand, and from extreme religious dogmatism on the other—the former bred from but the deadly foe of the latter; and out of the clash between the parent and child has arisen a cry for help from the Heart of Humanity—an appeal that through the cycles has never been in vain, though the help given and so near at hand has been so oft rejected. Yet not rejected in the nineteenth century. For there have been those, devoted, loyal, true, to the messengers of Light, and who, recognizing them, have made possible the success of their work, have responded to their message and proclaimed the dawn of the new Age of Peace and Brotherhood.

One of the distinguishing features of the past century, marking it as preparatory to the new time, has been the enormous material progress along industrial lines, and the development of commercial relations between all nations and all parts of the globe by means of steamships, railways, telegraphs, cables and all the developments of electricity and other natural forces, so that the barriers of isolation of all peoples have been broken down and their interdependence on the outer physical plane made manifest.

As one result of the intermingling of races, the West has given to the East its impulse to material civilization (a questionable gift if standing alone, and if viewed in its most marked results on savage and so-called uncivilized peoples), and in return gaining in even greater measure an insight into, and an impulse towards, the contemplative mystical side of human experience and a hitherto unknown literature on the deepest problems of life. Yet this, too, standing alone would avail little to the Western world, and be of questionable benefit, as is the intense material activity of the West to the East. One thing was needed, the link between the self-seeking material activity on the one hand, and the also self-seeking, contemplative, apathetic, pseudo-spirituality on the other—a link

that, in uniting these, should also revivify and place in due relation both natures in man, of which these were but the outer expression—revealing the true object of man's activities on the material plane and his power of attaining conscious life on the spiritual plane; making the former subservient to the latter, awakening the higher impulses of his heart, and so bringing the intellect and all the intense activities of passion and desire and the sensuous material nature into subjection.

That link was found primarily in one person—H. P. Blavatsky—through whose instrumentality the Theosophical Movement received life and energy in the last quarter of this century. Following her and continuing the link were her associate Helper, William Quan Judge, and their successor, the third Helper of the century, Katherine Tingley, through whose sacrifice and guidance the Theosophical Movement has resulted in the establishment of the Universal Brotherhood Organization, and who, with those who have proved their loyalty and devotion to the cause of Humanity, has kept “the link unbroken”—that link which now is outwardly the Theosophical Movement and Universal Brotherhood, but inwardly is the power of devotion and unselfish service of humanity—a living power in the hearts and lives of men.

Let us for a moment look more in detail at the lines of development during the past century.

Surveying the ground retrospectively, we see that human nature has gained chiefly in the quality of intense activity. The pressure which this material civilization has exercised on the race has compelled exertion on the part of every individual who would keep his place in the ranks—an intense exertion of the natural instinctive faculties, the senses and intellectual powers of the material man.

The progress in chemistry, physics and all the sciences, in mechanics and all branches of industry, has increased the demand for physical comfort and made luxuries a necessity; it has accentuated concrete sensuous existence in every form.

But the enrichment of knowledge of the laws of the Universe in their bearing on material existence, though incapable of satisfying the higher nature and filling the mind with contentment, and failing as an ultimate of progress, yet from another standpoint must be acknowledged as an agent in the evolution of the human race. The great faithfulness, intense application, and often self-forgetfulness, in the search for truth, although employed in the wrong direction—lacking the true compass of the spiritual life—in the ever-changing and delusive realm of material phenomena, must still be acknowledged from another standpoint as agents of progress. And that the result of any individual's efforts has not been greater and in exact proportion to the energy expended, and, in the case of the spiritually minded, commensurate with his aspirations, cannot be altogether laid at the door of the individual's perverseness, nor can the imputation of lack of desire be laid to his charge; but the trend of the times must be taken into account, and the dark cycle through which collective humanity has

been passing, and which the human race, as a whole, is largely responsible for. To these, and to the false teachings of those claiming to hold the keys of life and death, are mainly due the blindness and ignorance of the mass of humanity in regard to their higher nature and destiny. Against these the average man has been all but powerless; only the heroically strong awakening to their divine possibilities could make headway and breast the tide of the combined powers of selfishness, bigotry and materialism.

Yet the picture of the past is not wholly dark or without hope, for, though failing in its search for happiness, the intensity of the search, the enormously accelerated energy which humanity has acquired in all departments of activity, is an earnest of rapid progress in higher development once the path of Truth, Light and Liberation is seen—the path of Universal Brotherhood—already proclaimed by H. P. Blavatsky, William Quan Judge and Katherine Tingley.

Out of the fierce struggle for a mere bodily existence, demanding all the energies of mind and body and making utterly futile any hope of the ideal, the soul may yet arise purified, purged of the dross, ennobled by the discipline, strong to scale the heights of wisdom and tread the path of unselfish devotion for humanity. For a new gospel has been proclaimed by our teachers—the gospel of Hope, even to the despairing. The tidings have gone out to all the earth that within the heart of each is the divine spark; that the soul of man is immortal, and his life here but a day out of many days; that though “sorrow endure for the night, joy cometh in the morning.” Even to-day it is difficult to fully estimate how great the change that has been wrought in the life of the Western world by the reviving of the ancient teachings of Reincarnation and Karma, but modern literature, the press, even the pulpits, stand witness to the fact. Instead of an unknown future beyond the gates of death—a return to nothingness of the materialist, or the fanciful heaven or burning hell of the orthodox religionist—is the soul-perceived *knowledge* that another day of life awaits us beyond the night of death; that we shall again take up the scattered threads of experience; meet again those whom we have both loved and hated, and reap what we have sown. Slowly, yet surely, men are awakening to the fact that they themselves are the weavers of the web of their destiny, and that the pattern of their lives now, and in the future, as in the past, is of their own design.

What greater hope can be given to the despairing, the drunkard, the fallen, yes, and to the criminal, than this message; that, however hidden from view, lost in degradation, covered up by moral deformity and vice, there is still in their heart of hearts a divine spark, which they may fan into a flame, and that not even the faintest desire or the feeblest effort after a better life can fail of its reward. And the present life-cycle of a man may close apparently without a shadow of hope, and yet the trials, the many seeming failures and hopeless struggles may have been the balancing of the accounts of many lives of selfishness and wasted effort, and out of the purifying fire the soul may arise, fresh and clean, to enter upon a new life and new opportunities in the coming cycle.

But it is not only in recalling to men the great truths of life that the

Theosophical Movement or Universal Brotherhood stands in the forefront of the world's progress, but in every department of human endeavor, touching with a magic wand Art, Literature, Music, the Drama, and even entering the world of Industry. It is the "little leaven that leaveneth the whole lump"; it has set the pace, marked out the path, and is leading the whole world into a new life.

The Leader's New Year's greeting in symbolism appears now on the cover of this magazine. Many of our readers will recall her vision of the great future, which she related to them at the Congress last Spring at Point Loma, in which she saw all humanity turning to enter the portals of Universal Brotherhood. We are indebted to Brother Betts, of Chicago, for having so clearly grasped the conception and brought it out so beautifully and with such breadth in his drawing.

Mark the standard given to the world in the practical Humanitarian Work of the International Brotherhood League, founded by Katherine Tingley, *non-political* and *unsectarian*, not one of its officers receiving salaries or other remuneration for their work, which they do, and to which they contribute in time and money because of the love that is in their hearts. Study the objects of the Universal Brotherhood, the International Brotherhood League, the Isis League of Music and Drama, and all the other departments of activity. A new touch has been given to life. It can never be quite the same, even to the man who has only casually heard of this work; and it revolutionizes, vivifies, heightens the life and consciousness of all who enter upon it to aid it for the sake of suffering and discouraged humanity.

During the past century Music and the Fine Arts have been taking greater and greater part in the life of humanity, and their refining influence must also be counted as factors in the fight against materialism. Many a soul has for a time been awakened from heavy slumber and aroused from what might have proved the sleep of death by the lofty strains and harmonies of the great masterpieces of Music and the Drama. But the crowning touch was needed, their true place in life was not understood. It is "as vital educative factors in the life of humanity" that once more as in the far, far distant days of the past they will awaken the deeper, truer nature of man and lead him to new heights. In the revival of the ancient mystery plays, *e. g.*, the "Eumenides" of Æschylus, as well as in other departments—especially in the education of children in the "Lotus Groups," a keynote has been struck that will ring a note of joy throughout the coming Century.

HAIL! HAIL TO THE NEW CENTURY!

A new cycle has begun!

It is the cycle of the children, in them is the promise of the future, and one has only to look into the faces of the little ones, to watch the new traits, the new powers that are unfolding in their lives and especially in this youngest, and yet the seat of the oldest, civilization on earth, to know that if we but do our part

the record of the twentieth century shall be one of Brotherhood, Peace and Joy.

It is impossible to gauge the significance of this Birthday of the New Century and to realize what is in store for humanity during the next hundred years, merely from our own experience and from recorded history. For this is no ordinary time; it is not simply the culminating point of the past hundred years, but of thousands of years; the night of centuries has past, and with the new dawn comes the return of memories and powers and possibilities of an age long past.

The soul of man still cries out, the darkness is still so close about him that he knows not the dawn is so near, but those who have climbed to the hill-tops have seen the glow in the Eastern sky and the rays of golden light shooting up into the heavens; and with the suddenness of the break of day in the tropics, in the twinkling of an eye, the Light will come, the scales fall from our eyes and we shall see—not in the uncertain gloom of night, but in the glorious sunlight.

As the light of day scatters the shadows and the powers of darkness, so will the effulgence of the new cycle break through the dark places of ignorance, prejudice and unbrotherliness of the age now so swiftly passing. The great heroes of old will once more return to earth, the great musicians, painters, poets, wise statesmen, lovers of the race, will again take up their loving task and the earth shall blossom as a garden. The ancient wisdom taught in the sacred mysteries will again be revived; the earth, the air, the ether, all Nature, will reveal their secrets to those who have prepared themselves through purification and by the service of humanity.

Such is the outlook into the Future. To measure it, go back to the glory of ancient Egypt and to the yet older civilization and vaster achievements of ancient America. Such a future awaits us and our children, and if we are faithful shall be ours in the new time when, after a brief night of death, we return to take up our work again upon earth.

Yet, as in every advance that Nature makes, as the cycles in their wheeling course come round, there are some who lag behind, and lose sight of their heritage, blinded by the desire of personal gain, by ambition and love of power; so to-day are some who refuse this opportunity that for ages their souls have waited for. The cycles have brought both them and us to the point of former achievement and former failure. Those who have turned our enemies to-day seeking to hinder Humanity's cause, may have been our enemies in the past, some, perhaps, our friends. We and they have met in the past as in this life and shall meet again in the future, and by our action to-day are we forging the links that shall help or mar their progress as well as our own and that of all humanity, in that future.

But the crucial point of the cycle is past, the fiercest ordeal is over, no powers in heaven or hell can longer stay the onward progress of Humanity. The Hosts of Light are already victorious. The anthem of Truth, Light and Liberation, Brotherhood, Peace, and Joy, is echoing in the hearts of men.

Comrades! Arise! Greet the Morn! Salute with us the rising Sun!

A VISION IN PURPLE.

"It is in and through symbols that man consciously lives, moves, and has his being. Those ages, moreover, are accounted the noblest which can best recognize symbolic worth and prize it at the highest."—CARLYLE.

In the year one thousand eight hundred ninety-seven, I, the Friend of the "Chief" had a dream and the visions of my head troubled me. I was weary and sick unto death, for that I did uphold the law by day and by night, and some of the people hearkened not unto me. I was weary and sick at heart, yet was the fire unquenched within me. They who saw only darkness went astray after strange gods, for the prophets of Mammon were strong in the land; and their followers hearkened not unto my words, for the false prophets did blind their eyes, that they saw not.

I saw in my vision by night, and behold a mighty temple. The height thereof was as the mountains, and it was girt about with mighty pillars. On the pillars were fine paintings of holy symbols; and great beasts of hewn stone crouched before the doors. And the beasts had the heads of men and the wings of eagles, and the claws of lions; and their body was the body of a bull.

And behold the whole was overshadowed with a glowing radiance of purple, and I went into the temple, and lo! a tomb of graven stone, set round with the figures of strange beasts, and men having the heads of birds. And I went unto the tomb and looked in; and I was astonished. For, as I gazed, behold! there I saw mine own image in the tomb, and I looked in the face of the image, and it was the face of one dead, even myself. And round about stood the false prophet and his disciples, exultant, awaiting the closing of the tomb that they might go out and preach their false doctrines to the people. And my heart grieved for these that were blinded and for those that should follow them.

And I looked again into the tomb and behold, I was alive, and the face was radiant. It was the face of a warrior, young and strong, and yet it was mine own image in the tomb, and the face was the face of one that conquereth in battle. And my heart was filled with joy unspeakable, and I said: Surely right shall conquer and the work of the Master shall prosper.

And feeling the glow of a great compassion in my heart, and my being full of strength to battle, I arose and with the power that was in the middle region between mine eyes, I looked afar out over all lands and I saw the whole world and all the peoples therein; and all nations and kingdoms of the earth were unfolded before mine eyes. And mine ears were unsealed, that I did hear strange and fearful music, like unto the wailing of troubled spirits in hell. And the strange and terrible music was swallowed up in the sound of many trumpets and the music of a glorious harmony. And again my heart was filled with gladness, for the sounds were as the trumpeting of an army that conquereth in battle of Light.

And I looked again, and lo! the tomb was no more seen. But there was a great light, and in the light there stood a shining one, and his face was as the face of a god. And the shining one gave me a scroll and spake unto me, saying Take the scroll and read what is written therein, and give it to thy people. And I took the scroll and did read. And my heart was filled with joy for that I did read therein. "Verily, thy work shall be done." And then came the Peace of Silence—Silence—Silence.

And I opened my eyes and looked again, and lo! a mighty concourse of people approaching the temple! And the light shone out from within the temple upon the people. And the people were glad because of the light. The people were filled with joy, because of the light; for the false prophets had sought to blind their eyes, and had told them falsely, saying: There is no light for you. The false prophets had told them falsely, saying: Thou shalt worship these fires, for there is none other light. And the people came up to the temple singing.

The truth shall live among the people; they that speak falsely shall be utterly confounded.

The light shall shine forth in the dark places of the earth; darkness shall cease.

All the nations of the earth shall be free; the yoke of bondage shall be cast off.

Let us therefore minister unto all that lives; for the Law hath triumphed.

The Law of Truth hath triumphed: the deceitful shall perish.

The Law of Light hath triumphed; darkness is swallowed up.

The Law of Freedom hath triumphed; bondage shall be no more.

And I looked again, and I heard a voice saying: That thou seest is that which shall come to pass near to the middle years of the coming century. And I saw the shining one standing at the head of the people. And the shining one led the people on to the temple. And the people said, Who is he? Surely we know this Master? And the people came on into the light from the temple; and the light shone on every man and on all and divers races of men, and on the lowly and the proud, and on the learned and the unlearned; and all manner of men and all creatures were in that light.

And I awoke; and I was no more sick and weary. For I saw that the people were tired of the false prophets, and the light shone on them though they knew it not yet. And I said, of a surety I did err in that I was sick and weary. For the Law worketh in silence. The great day of Light cometh suddenly, when no man knoweth. Verily, the night is far spent, and the blackness that cometh before the dawn is well-nigh ended. And I said, I will write my vision that the people may be comforted.

"Whoever, not being a sanctified person, pretends to be a Saint, he is indeed the lowest of all men, the thief in all worlds, including that of Brahma."

"He who smites will be smitten; he who shows rancor, will find rancor; so, from reviling cometh reviling, and to him who is angered comes anger."

REVIEW.

“THE ANATOMY OF NEGATION” by EDGAR SALTUS.

We do not propose to offer any apology for calling attention to a book ten years after its appearance. We are rather of opinion that in the case of good books which for some reason tend to pass into neglect, a review once each decade for a few times would be an admirable proceeding. In the case of this particular book, we should like—had we but space—to make a copiously extractive review, since it is out of print and not easy to obtain.

Mr. Saltus has a strong sense of humor, none the worse, considering parts of the field he traverses, for being of a somewhat sardonic character. His intellectual sympathies are with the schools of negation; and his own thoroughly, and, on the whole, pessimistically agnostic attitude, as expressed in the final paragraph of this brilliant book, must make life seem to him a probably unimportant and rather uninteresting set of phenomena. The book is clean and sane, and the author knows a man when he sees one. Though his mental standground entirely prevents himself from thinking himself into the teaching and attitude of many of the men about whom he writes (noticeably, *e. g.*, Hegel, whom he calls a charlatan), and though certain regions of philosophy and the whole field of mysticism are entirely closed to him (“In seeking the reason of things, men look first above, then within, and finally confess themselves vanquished,” p. 193); yet the merits of the book in certain respects are so great and its shortcomings so obvious and so easily allowed for, that we should expect nothing but good from placing it in the hands of the youngest student of the vicissitudes of the world’s thought.

It is, however, rather to one chapter of the book than to the whole that we call special attention; to that one, namely, which might rather have been called *The Anatomy of Assertion*, than of Negation. We refer to the third, the chapter on the Christian Church from its earliest times, headed “The Convulsions of the Church.” This is really a brilliant little sketch of the rise of Romanism, and of its subsequent history on to the commencement of the eighteenth century. This chapter might have been designed expressly in order to make it clear how natural, how inevitable, was the reaction from ecclesiastical dogmas—baseless and shifty to an incredible degree, yet always claiming divine authority; incomprehensible because meaningless, yet claiming to offer the final answer to all moral and intellectual inquiries—to the, at least, firm, if unsatisfactory, ground of materialistic speculation.

*Out of print, but the Theosophical Publishing Company has a few copies for sale at the reduced price of 75 cents.

One of the accidents which serve as wheels for our Movement threw this book in my way; I was much struck with it, believing there is no one in our Organization who would not be benefited by its perusal, and, accordingly, asked Dr. Coryn to review it in these columns. The world should not be permitted to lose sight of either the book or its writer.
—Editor.

It was the inevitable swing of the pendulum. To the door of the Catholic Church must be laid, on the one hand, whatever there is and was of intellectual poverty and stagnation among the multitudes whom she had successfully trained not to dare to think; and, on the other, the revolt towards materialism—from which Europe has only lately recovered—of those who, in resisting an iron dogmatism on things spiritual, went in the other extreme so far as to deny the existence of realms spiritual altogether and to attempt to treat the phenomena of consciousness by the principles employed in the study of matter. For the only salvation of a dogma is to be obtained by the enforcement of an edict against intellectual inquiry into its basis. And when the Catholic hierarchy emanates a beautifully complete set of dogmas covering the whole field of speculative human thought it follows that men must renounce their intellectual freedom—or revolt. On the whole, they have chosen the latter course in sufficient numbers to “draw the fangs of Romanism,” as Mr. Saltus puts it. It will be the fault of thinking mankind if “Romanism” is permitted to grow a new set. This we believe to be an exceedingly improbable calamity, though we understand that the politicians of the Vatican and those associated with them are of a different opinion. We think this book has achieved a measurable somewhat in decreasing the chances of the said calamity.

HERBERT CORYN.

STUDENTS' COLUMN.

Conducted by J. H. FUSSELL.

It has been continually stated that in previous centuries the Theosophical Movement has failed. Has it succeeded in this? What is the relation of the Universal Brotherhood Organization to the other so-called Theosophical Societies?



THE original name of the Society founded by H. P. Blavatsky in New York City in 1875 was “The Theosophical Society or Universal Brotherhood.” Gradually the words, “Universal Brotherhood” dropped out of the *title*, so that before the public the Society became to be known only as the Theosophical Society. Its main purpose, Universal Brotherhood, although expressed in its objects, was obscured, and the little-understood word Theosophy gave rise to innumerable misconceptions and fantastic notions. Even among some of the members, the main idea seemed to be to study metaphysics and occult problems, seeking personal development and knowledge. But both H. P. Blavatsky and William Q. Judge again and again expressed most forcibly that the Theosophical Society had for its all-embracing purpose the formation of a nucleus of universal brotherhood. Even for those who desired occult knowledge, H. P. B. wrote: “To live to benefit mankind is the first step, to practice the six glorious virtues is the second.” And of occultism she said: “The first step is *sacrifice*, the second *renunciation*.”

The growth of the Society has been like the growth of anything else in nature, by assimilation, accretion and also by a sifting process, continually throwing off old effete matter; as a tree drawing from the sunshine, the air, the earth, and the moisture of the rain and dew, putting forth new branches and leaves, and throwing off the old withered leaves and twigs. So complete was the work of H. P. B. and W. Q. J. and their sacrifice, which was that of all their powers, energies and life itself, not in vain, that under their successor, our third Teacher, it was possible to take the great and all-embracing object of the Society and again proclaim it before the world as the *name* of the organization.

To-day the Society founded by H. P. B. and W. Q. J. stands before the world as the "Universal Brotherhood."

This took place on January the 13th, 1898, and on February 18th of the same year the Theosophical Society in America accepted the Universal Brotherhood constitution and became thereby a department of the organization. Similar action was also taken by the Theosophical societies who believed in keeping the link unbroken following H. P. B., W. Q. J. and our present Leader, in Europe, Australia and other parts of the world.

The roots and trunk of this great Movement which has been active in all ages remain ever the same, but century after century has passed, the great tree putting forth new shoots and leaves, but ere the blossom and the fruit could appear the tender buds have been nipped by the biting frosts of ambition and self-seeking and the chilling blasts of selfishness. Not so in this century; the great tree put forth its shoots, its buds, the blossoms appeared, and now the fruit "Univeral Brotherhood" crowns its branches, and the present attempt "in the form of our Society" has succeeded and has entered upon the new century as "an organized, living and healthy body," and "the effort for the XXth century has already begun. The cycle of despair and failure has been broken and a new age has already dawned, though as yet unperceived by the mass of humanity. The words of H. P. B. in the *Key to Theosophy* have a new meaning. That there will be a "numerous and *united* body to welcome the new Torch-bearer when he shall come in the latter part of this XXth Century is already assured, and the Heaven which she asserts will be on earth in the XXIst Century has already begun as a seed in the hearts of men.

Read these words of H. P. Blavatsky in the *Key to Theosophy*:

"If the present attempt in the form of our Society succeeds better than its predecessors have done, then it will be in existence as an organized, living, and healthy body when the time comes for the effort of the XXth Century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings, and, as I have said, their prejudices and dogmatic illusions will have been, to some extent at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and *united* body of people ready to welcome the new Torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival which will remove the merely me-

chanical material obstacles and difficulties from his path. Think how much one to whom such an opportunity is given could accomplish. Measure it by comparison with what the Theosophical Society actually *has* achieved in the last fourteen years without *any* of these advantages and surrounded by hosts of hindrances which would not hamper the new Leader. Consider all this and then tell me whether I am too sanguine when I say that, if the Theosophical Society survives and lives true to its mission, to its original impulse, through the next hundred years—tell me, I say, if I go too far in asserting that this earth will be a heaven in the XXIst Century in comparison with what it is now!”

Many questions are asked by people unacquainted with our work as to the existence of other societies using the word “Theosophical” in their names, and we are asked why it is we hold to the Universal Brotherhood Organization and do not unite with those other societies. But these questions come only from those who have not looked into the matter, not from those who watch what is going on in the world. One of the great Teachers of old said: “By their fruits ye shall know them,” and XIXth Century people decry professions which have no fruit in work. What have the other so-called Theosophical societies to show? The world’s needs demand workers and not idle dreamers. Men’s hearts cry out for brotherhood, sympathy and help; words cannot satisfy their souls’ longings. Ask the children all over the world, ask the thousands of soldiers who were in camp at Montauk and are now to be found all over the United States and in the Philippines, ask the thousands of Cubans, ask the prisoners in many of the great prisons of this country, and the students of this Organization all over the world, who stand true to the principles of H. P. B. and W. Q. J.; ask these whence has come the hope in their hearts and the light shining in their eyes, the lifting of the shadows and the imparting of a new courage. The Universal Brotherhood does not fear to be judged by the world. It leads the world. It is the embodiment of the world’s deepest desires.

The whole of nature is the embodiment of great nature’s divine soul, the Over-soul. The soul needs a body to work with, it forms the tree, the animal, man; and the soul of Brotherhood needs a body through which it shall work. No effort of man can avail unless there is a body through which it can come forth into act, and there can be no perfect embodied life unless there be a living, controlling and guiding heart. The Universal Brotherhood Organization is the body through which the soul of Brotherhood is seeking and finding expression. It is built on Nature’s plan; it has its heart, and that heart we recognize and to it we respond.

Were there not this living body and heart, it would be the last thing in the world that we members of the Universal Brotherhood, or any who love humanity, would do, to join the empty, lifeless societies, who, under cover of the sacred name Theosophy, offer husks in place of the bread of life, and speak soft words, holding out the “broad teachings” as a cover,—*so broad* that thoughts, impure, selfish, ambitious, find a hiding place beneath. What would we think of a physician who did not recognize disease and point it out that others may be warned and take due precaution against being infected. And have not all the great

Teachers of humanity, like wise physicians, done the same? Read the stern denunciations of the "gentle"(!) Jesus—"Woe unto you! scribes and pharisees, hypocrites!" One of the divinest faculties given to man is discrimination, and every true man, every lover of humanity, would be failing in his duty if he did not exercise this faculty. We are our brothers' keepers. It is our duty to proclaim the "Light" which we have found and warn against all luring pretense and sham.

Those who love H. P. B., who love William Q. Judge, will look to see where are to be found the fruits of their noble lives; where are those same things being taught and lived which they taught and lived; who have kept the sacred trust which they left; who have preserved the sacred memory of their names and work; where is to be found the demonstration of Theosophy as a living power in the life of humanity. Theosophy demonstrated is Brotherhood. Brotherhood is the first and last word of Theosophy. That demonstration is to be found in the Universal Brotherhood Organization, and there also are to be found the living teachings of H. P. B. and William Q. Judge in its literature, and those other deeper teachings, which never can be put into words or books, but expressed only in the lives of men.

J. H. FUSSELL.

THE FIRST MESSAGE OF "THE VOICE OF SILENCE."

The Voice of the Silence was written *for the few*. Its first message is to this effect:—

"These instructions are for those ignorant of the dangers of the lower Iddhi." "The lower Iddhi" refers to the lower psychic powers pertaining to man. There are spiritual Siddhis to be attained by man only by knowledge of these powers and the conquering of the lower.

The mind is the channel through which the forces of Nature work. And when it is conquered, that is when the human has so far gained knowledge and put it in practice in the daily life,—the power to control the mind is gained and the student then has learned and may avoid "the dangers of the lower Iddhi." Many are the dangers on the Path. Among them stands the "Hall of Ignorance" and "The Hall of Learning." "A little knowledge is a dangerous thing—Drink deep or taste not the Pierian Spring.

Is the student attaining? Is the will fixed to advance his evolution as far as he may? Has he based his efforts on the knowledge that he has grasped by this time of his responsibility to man and the Universe? Has he learned his lesson well,—that thought is a creative dynamic force and that with constant vigilance, unflinching effort, he must govern his thought realm?

"O, disciple! hast thou mastered all the mental changes in the self, and slain the army of the thought sensations, that subtle and insidious, creep unasked within the soul's bright shrine?"

"If thou wouldst not be slain by them, then must thou harmless make thy own creations, the children of thy thoughts, unseen, impalpable, that swarm round human kind, the progeny and heirs to man and his terrestrial spoils. Thou hast to study the voidness of the seeming full—the fullness of the seeming void. O fearless aspirant! look deep within the well of thine own heart and answer! Knowest thou of self the powers? O thou perceiver of external shadows?"


H. K. R. G.

YOUNG FOLKS' DEPARTMENT.

THE KING WITH THE SILVER HAND.

By CEINYDD MORUS.

I.—THE END OF THE CORANIAID.

NCE upon a time, before there were any English in Britain, and before Julius Caesar and his Romans ever came here, there was a great king in this island who saved the people from three great troubles. His name was really and truly Lludd Llaw Ereint; that is, Leeth with the Silver Hand. Nowadays people generally call him King Lud, and whether they do that because Lud is much uglier than his real name, or for some other reason, they know best.

Now in the time of King Leeth there were very wonderful things happening, and if you can't understand how such things could be, all I can say is that I read them in a book, and that proves they are true. And perhaps, too, if you could remember what used to happen in the old times, you would not be surprised at them at all, but they would seem quite natural to you. So the best way is to just wonder and wonder about them, and then I think some day you will come to know all about it. At least, you ought to, because even grown-ups do sometimes, and this is one of a whole lot of things that children know more about than grown-ups do. The children haven't had half as much time to forget things in, as the grown-ups have, you see, and that's why it is.

Well then, in those days there were three great sorrows in Britain, and those sorrows were very nearly driving half the people mad, and killing the other half with fright. And although there had been many sorrows in Britain before then, yet those three things seemed to be worse than anything that had ever happened, and though there are greater troubles with us now, the people then felt them more than we feel our troubles, and so, in a sense, they were worse. No one knew how to cure them, and two of them no one knew the causes of, and so every one was very sad, and King Leeth was very sad, too; you never heard people laughing, children forgot how to play their games, and there was no singing anywhere. Think how sad we should be before we stopped singing! And by and bye the sky came to be always cloudy, because the people were so sad, for it is our joy that makes the sun shine. Of course it is! Didn't I tell you that children know more about some things than grown-ups do? Well, that's just one of the things that the poor grown-ups have forgotten, and when they tell you it's all nonsense, you stand up with your hands behind your back and say very politely how sorry you are that they should have forgotten such a nice thing, but hadn't they better wait till they are children again themselves before they make too sure about it?

Well, now, one of these sorrows was that there were a lot of people in Britain called the Coraniaid. Very curious and very nasty people they were, too. There are plenty of them about now, only now we can't see them, but they get into our minds, if we will let them, and make us lazy and angry, and upset us in a lot of ways. Some people call them bad thoughts these days, but at that time they were all called the Coraniaid, and people could see them, and many and many a hero went out to fight them, and that's a lot better than going out to fight human people in other countries, isn't it?

Well, these Coraniaid were terribly clever, and they knew everything the moment it was said, and at least half of what no one said at all, but only thought. And as they hated the human people, and were all the time trying to make them mean, you see what a terrible time it must have been for the old Britons; having to guard against them and to keep their own minds high and grand and noble in spite of all the Coraniaid could do. For if a great hero went out and conquered these Coraniaid, all that happened was that they didn't trouble him any more; if he was very great they might keep out of the way of his friends as well as of himself. But it needed a very great man indeed to free the whole island from them, and even he had to get help before it could be done. That great man was the King, Leeth of the Silver Hand.

But if Leeth was such a great man, you may wonder who on earth was great enough to be able to show him what to do. For Leeth had often tried to save his people from the Coraniaid, but every time they had been too clever for him, and as soon as he had said a word about his plans, the Coraniaid knew just as much of them as he did himself, and so they were always quite ready for him. So at last Leeth had it in his mind that he would go and find out a certain very wise man, and ask him about it.

This wise man was called Llewelys, and the reason why he was so wise was that he had spent all his time helping other people; and if you try that you will become some day just as wise as he was. Llewelys was not living in Britain, and no one knew where he was, but Leeth thought he could find him. So as soon as he had told his people that he was going away, and that it did not matter where he was going, the King went down to the river in London, and in the river was his boat, and into the boat he stepped, and in it he sat down. A wonderful boat it was, for as soon as Leeth was sitting in it, and looking down towards the sea, his chin resting on his two hands and his elbows on his knees, it moved away from the bank and went swiftly down the river, although the tide was coming in, and there was no one rowing, and no sail on the boat, and no wind to fill it if there had been. I think that what made it go so quickly on the clear, beautiful water was that Leeth, as he sat there, was thinking and thinking ever so hard where he wanted it to go, and why he wanted to go there.

So the boat carried him out of London, and on down the river, and where there were great flat marshes stretching away ever so far on each side, with long reeds waving beside broad pools that looked like blue and white, reflecting the blue sky and the clouds; and on the pools and among the reeds there were

hundreds of birds, wild ducks and geese, and moor hens, and lapwings that flew round and round in the air and called out when they saw him coming, "Pwee-a-weet? pwee-a-weet? pwee-weet-tee-ee-ee," and that in the old British language means, "Who art thou?" That is what the lapwings always say when they see any one, for they don't learn English when they are little birds, and go to school. And then they saw who he was, and told him how glad they were to see him, and then all the birds looked up, and wished him good luck, and just went about their business. For in those days the birds were very friendly with the human people, and did not fly away when they saw them, as they do now. At least, I suppose they were, or else how would they have been talking like that to the King?

And so Lludd went on down to the sea, and over the green, long waves, and they did not break under his boat, but just gave it a help along when they could. And at last, what with his thinking, and the magic which was in the boat, he came to the country where the great wise man, Llewelys, lived. When Leeth came to him the wise man did not say anything, but he just looked clear into his eyes, and saw the real Leeth that was looking out of them (just as the real *you* are always looking out of your eyes, except when you go away to your own country, which is called Dreamland). And there Llewelys saw a lot of things; he saw what the King wanted, and that he was not wishing to kill the Coraniaid in order that he might be praised and called a great King, but that he was simply longing to help his people because he loved them and was dreadfully sorry for them; and for that reason Llewelys knew that he would be giving Leeth the power he wanted. So he just took some powder, and said, "Take this, and go and do thy duty."

And now there was a wonderful thing happened! For instead of asking what Llewelys meant, or gaping and wondering about it, Leeth knew just what his duty was, and that without saying a word. So he just came home, and put the powder in some water, and called all the people together, Britons and Coraniaid, and sprinkled them all with the water. Because of the magic in that powder, as soon as the water touched them, the Coraniaid all disappeared, and didn't worry the people any more for a long time. You see, children, these Coraniaid were so clever that you could not tell they were not ordinary people at once. No, and even now we can't see them, and they come to our minds, we can't always tell in a minute that they want to ruin us, and make us think we are mean and wretched, until mean and wretched we do become. They just come into our minds, and there they get busying around, and we very often like them at first. But that wonderful powder that Leeth got from the wise Llewelys knew all about it, and so, although the Britons rather liked it, the wicked Coraniaid were all killed right down dead before they knew where they were, and there were the Britons standing round and saying to each other when they saw what had happened, "And a good thing, too!" And that was how King Leeth made Britain free from the first of the three great sorrows.

II.—THE SCREAM OF TERROR.

But if the first sorrow was a dreadful thing for the Britons, at any rate they knew the cause of it, but there was no one dreaming what caused the second one, and so it seemed to be worse than even the Coraniaid. For in the middle of the night of May eve in every year a great and fearful scream went out over the whole island, and so dreadful it was that half of the people went mad with terror when they heard it. Brave, strong men would be weak and helpless for days, and women and little children would die of fright, and the quiet cows would come tearing out of the fields, and charging through the streets of the towns, tossing people right and left, and going on and on as fast as they could until they could go no further, but just dropped down dead. It was so loud that if you had been standing on a mountain in Wales you would have heard it, and if you had been in London you would have heard it, and right up in Scotland they could hear it, too. When they heard that scream all the winds were filled with the terror of it, and all the waves of the sea around the Island of Britain went mad and wild for fear, so that no boat could go on them for weeks, because they were leaping up as high as mountains nearly, and shaking themselves into foam and trying and trying harder than ever to drown the whole land, and so prevent the scream coming to frighten them again. Even the young leaves that were budding out of the trees turned yellow with fear at that scream, and the pink and white blooms on the apple trees, when the sound of it came on them, would tremble and fall down on the ground like soft slow flakes of snow; and the flowers that were beginning to think how warm and blue-skied the Summer would be, and how beautiful they would make the green land with their blossoms, were filled with terror by it, and were afraid to put out their leaves and their buds, and began thinking that after all it was nicer in the Winter down underground; and so they withered, and the souls of them went down to their roots and slept there for another year. And the beautiful fairies that used to dance and ride over the mountains and through the great lone green places, where the winds go to sleep and where the long-tufted rushes wave and dream about the sky they were always looking at, even the fairies, who are so full of joy, used to hide themselves deep away in the mountain hearts, and put their fingers to their ears when they heard it, and for days after they would go alone and cry and cry for the sorrow that scream filled their hearts with. And so the whole land came to look the same in the Spring, when it should have been full of greenness and beauty, as it did in November when the trees were bare, and the flowers dead, and gray, sad mists over it all.

And Leeth, wise as he was, could not find out the cause of the scream of terror, so at last he said to himself that he would go again to Llewelys, for surely Llewelys would know, and would help him to make Britain a land of joy and beauty once more.

So he went again in his boat down the river, and between the wide marshes where the reeds and the pools and the birds were, and over the sea, till he came to Llewelys' land; and there he went ashore on a long sandy beach, but the boat

he left on the sea, for he knew it would come when he called it. So he went up over the sand until he came to a forest of tall pine trees, and in that forest was Llewelys.

That time the wise man gave him a very large cauldron, and looked at him again till he knew just what to do. When the King was home again in Britain he did it, and a very curious thing it was. For, just as if Llewelys had told him in so many words, Leeth called a lot of clever people together, and made them measure the whole island carefully and find out the exact middle of it. When they had found the spot which was the very middle, the King went there, and told some one to dig a big hole in the ground there—or maybe he digged it himself, for he could dig well—and in that hole he put the cauldron, and filled it with a drink called mead, and when it was full he covered it over with satin. Then he sent everybody away, and began walking up and down near the cauldron and waiting. And presently he heard strange noises over his head, and looking up he saw two great dragons swaying about in the midst of the air and fighting, with their four long wings beating against each other, and their two tails wound around each other, and the sky all red for miles round with the fire they were breathing, and never a star to be seen for the smoke of them. Where those two dragons came from he could not tell. So there he was, waiting and watching them, for he knew quite well that if they should chance to fly over the middle of the cauldron a strange thing would happen. And strange, indeed, it was, too; for when one moment they happened to push each other about till they were over the cauldron, they began to fall down and down and down, and as they fell they became smaller and smaller and smaller, until they both fell plump into the middle of the cauldron. There they were so hot and thirsty that they drank the mead as quickly as ever they could, and it made them sleepy, and as soon as they were fast asleep Lludd called his men, and got a great strong stone chest, and locked these two little dragons up in the chest, and put it away in the middle of a mountain in the strongest place he had. And if some silly person had not dug the chest up and let them out, there would have been no more fighting and quarrelling and hating in all the Island of Britain to this day. But you see, children dear, when people are unbrotherly, what can one expect? So they both got out, and they are both fighting still; and although we cannot see them, nor hear their fearful scream, we are waiting for some one to come who will find out where Llewelys lives, and get the great magic cauldron from him, and catch the two dragons in it once more. And, for all you or I know, children, it may be one of you that will do it. Yes, indeed, and I think that you will all have to do it in your time, and not an easy thing will it be for you, if you try to do it for your own sake, or for any other reason than that everybody may be happier, and that the trees and the flowers themselves may be merrier and more beautiful, and the sky bluer, and the sun shining more often. For remember how it was that Leeth, the great old hero King, managed to do all these wonderful things—by just keeping his own sorrow till the last, and doing what he could with all his might and main to destroy the sorrows of everybody else.

III.—THE VANISHING OF THE FOOD. /

For you will remember that in the days of the King who was called Leeth of the Silver Hand, there were three sorrows in the Island of Britain, and that though Leeth had freed the land, with the help of the wise man Llewelys, from the wicked race of the Coraniaid, and had imprisoned the two dragons that made the scream of terror in a strong stone chest in the mountain called Eryri Wen, there was still a work for him to do before he and his people could be quite happy. For although the third great sorrow of Britain at that time was one that hurt the King most of all, it did hurt other people, too, as you will hear. For one thing, whatever hurts anybody, hurts everybody: as every child knows quite well, even if they try hard to forget it, and do forget it later on. And this third sorrow was that, however much food there might be in the King's palace over night, there would be none left in the morning. No man or woman had eaten that food, and yet no one knew what had become of it. And as Leeth used to give this food the next day to every one who needed it, and as food that had been on the King's table became very wonderful, and made people better and happier and wiser when they ate it, you see this was really a sad thing for a lot of people. But as it was, after all, mostly hurting himself, as I told you, Leeth resolved that he would not leave his kingdom and ask Llewelys how to conquer this, but would wait, and comfort the people as best he could. But Llewelys knew very well all about it, and when Leeth came to him the second time, and he gave him that wonderful cauldron, Llewelys said to himself that as soon as the people were freed from the scream of terror, the King should know also how to free himself from the vanishing of the food. And a bird has told me that Llewelys could never have made the King know that if Leeth had been thinking how he could free himself, or had wanted to free himself before he had freed the people. And, indeed, I believe that little bird was quite right, too.

So, after he had seen the stone chest with the two dragons in it laid safe away in the heart of Eryri Wen mountain, Leeth had the cauldron brought to London, and one evening he put it in the hall, where he used to feast with his great lords and all the great queens and ladies of the Island of Britain, and had it filled with cold water, and cold enough it was, for it was the middle of Winter, and no one could see the ground anywhere for the white of the snow that was on it. That night they feasted in the hall, and many were the noble old tales that were told, and many were the songs that were sung. When the feast was over and all the great lords and warriors and ladies had gone to their rest, Leeth, the King, put his golden breast-plate over his breast, and his shield on his arm, and he took his long shining sword in his hand, and waited. Then, as the night wore on, he began to feel fearfully sleepy, and it came into his mind that of all the great battles he had ever fought, the battle with sleep that night was the greatest and hardest and most terrible. For all the time sleep was coming over him, and round him there was the sweetest and most delicate music sounding in the hall, and every note of that music had such power that it would lull

ten strong men to sleep, if they heard it now. Now it seemed to him as if there were white birds singing in the hall, and such a song they sung as one might listen to for a thousand years, and think that it was only a minute or two he was listening. Then it seemed to be harps, which were being played by the most wonderful harpers in the whole world; and then it was the sound of a stream dashing and tumbling over the stones high up on the side of a mountain, and as he listened he seemed to come down with the foam on the stream, and down and down from the mountain into a green quiet valley, fully of wonderfully bright and sweet-smelling flowers, and there were bees humming and buzzing among the flowers, and then he lost the sound of the stream, and could only hear the buzzing of those bees, and it seemed to him that he would like to lie and listen to those bees till the world came to an end, such an exquisite music it was; and the scent of the flowers came over his whole soul, and—Splash! Just as he was beginning to forget everything but the valley of the bees, the memory of the magic cauldron came to him, and he jumped right into it, just in time to save himself from going fast off to sleep. So there he sat in the water, shivering and aching, but wide awake. For the coldness of that water was not like the coldness of anything else. First it was only just fearfully cold, but when he had been in it two minutes the coldness of it got inside him, and made him ache all over his body, and then it got into his mind, and never so sad had he been in all his life as he was then. After that the coldness of the water became to him like a burning heat, and it burnt into him till the fire of it came into his heart, and in his heart there were many things that it burnt away. But for all the pain, that would have killed a less noble man than he was, he sat still in the cauldron, and the music that had before sounded so sweet to him, gave him no more pleasure while he was there, but rather sounded to him like the knocking together of two old tin pans. So there he was, miserable and freezing, and burning and aching, but wide awake, and watching carefully all the time.

And then a strange thing happened, for there came into the hall a great black man, the blackest and ugliest in the whole wide world. So tall he was that the top of the King's head, when he was standing up, did not reach higher than his waist. Black armor was on him, and a long, black, crooked sword at his side. On his back was a black basket. He set the basket down on the floor, and into it he put all the food in the whole hall; though it was a small basket, and though he put heaps of food into it, it did not seem to be a bit fuller. Very quiet in the water was Leeth while he watched all this, and it was not until the great black man had taken all the food there, and put it in his basket, that the King moved. Then he jumped up, and ran after the black man, and bade him give back the food and fight for his life, for the King of the Isles of the Mighty was not to be oppressed by such a man as that black wizard was. So those two fought, and it is said that flames, and not mere sparks, flashed from the clashing together of their two swords, and those flames leaped up so high that the black marks of them were to be seen on the rafters of the roof of the

King's great hall, and that although the strongest man in the island could not shoot an arrow from the floor high enough for it to stick in the roof at that time. But at last Leeth conquered, and I think that it was by the magic strength he gained while he was shivering and burning in the cauldron that he did it. For wonderful are the powers of that cauldron, children dear, as you will know when, like Leeth, you have been in it. If a dead man is put in it, he comes to life again, if he is brave and noble enough; if not, he disappears, and no one knows what has become of him. Indeed it is a wonderful cauldron.

Then King Leeth, having conquered the black man, made him his own servant. The color of his skin, that had been black, became white, and none of the servants Leeth had served their lord better than he did.

And after that the King was always as wise and strong as the great Llewelys himself. No enemy could hurt his people while he lived, and there was no other sorrow for him, and none for them until he died.

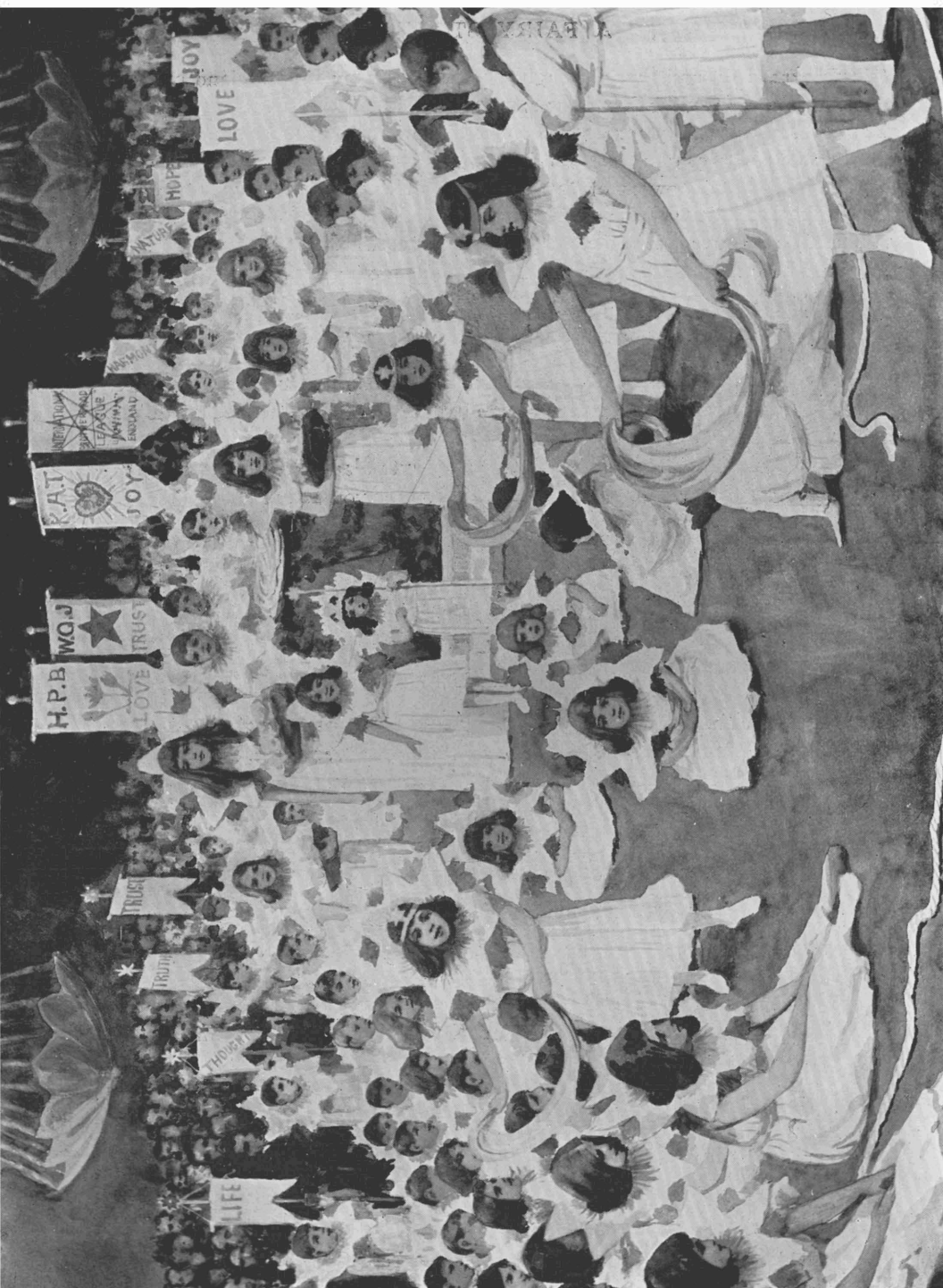
And that is the story of Leeth with the Silver Hand, and a true story it is, and what he was, may you be, and what he did, may you also do.

A FAIRY STORY.

By PIXY.

Two little fairies slid into my room on a moonbeam bright, a couple of nights ago. Their gowns were white and their eyes were blue, and their faces were sweet and bright and demure and pure. They stood before me with arms outstretched and sang of joy and told of peace. Then they stepped a little nearer and whispered in my ear, and told me they were carrying a casket of joyous thoughts from the Fairy Mother to the babies of the Earth, and said I could tell you about them.

We opened the box and peeped within, and, oh, what a beautiful sight we saw! Each thought was enwrapped in a handsome precious stone, each emitted a wonderful shining light, and each was trilling a song. And the marvelous blending of many-hued light, as each pretty thought was adding its mite to the chorus of joy and the praise of right, was an astonishing thing to hear and see. Luminous diamonds were flashing fire of crystal and yellow and blue. And there were purple amethysts, which tell of the empire of the soul, and which bar out all the rude, unpleasant visionings of the wandering rogues of the starry light, shedding a glorious, refreshing halo over all the rest. There were blue asterias, with their star-rayed mount, which give the graces of the stars. There were green emeralds and chrysophase and chrysolite, and garnets red and green, and rubies red, and beryls green, light blue, white and yellow, and shining pearls and bloodstones and turquoises, and so many others I cannot tell them all.



The fairies were instructed to scatter these gems of thought in the hearts of the Lotus Buds and Lotus Blossoms of the Earth, to show them how the Fairy Mother loves them and thinks of them. When the fairies left me they said they would finish their task that night. But they are so noiseless in their actions, so gentle in their touch, that I wonder if you felt them when they came.

The precious, singing jewels are in the cavern of your hearts, and if you search there carefully you will surely find them, and as you unwrap them your minds will fill with joy and bliss, and you will be happy as the day is long and the night is deep. And remember that when you want more jewels like them, all you have to do is to think of the Fairy Mother and she will send you all you want.

THE LOTUS HOME BABIES.

A LETTER TO THE "YOUNG FOLKS."

MY DEAR LITTLE ONES:

After reading the report of Lotus Home for the grown-ups I wondered if you little ones would like to hear about the babies as I saw them the first time I visited them after coming back from the Congress at Point Loma. The drive through the park was very lovely, the fields and trees looked so fresh in their new suits of green, trimmed here and there with buds and blossoms. But when we reached the Home it was all forgotten in the greater loveliness of the baby "lotus buds."

The first ones I saw were Katherine and Edith sitting together in their carriage, having a fine visit. How I wished I could understand what they were saying. I know it was something very nice, there was such a shine in their eyes and they looked so happy.

But we couldn't stay with them very long, for little Grace sat on the floor and her laughing blue eyes and outstretched hands begged us to come and play with her and see her two new teeth, of which she was very proud. And before we had seen half her cunning ways, little Paul was brought in. Paul looks so wise, with his delicate, pale face, and big, serious, black eyes. He has a very sweet smile, which he keeps for special friends, and then his eyes grow soft and merry.

Next came Frances, tiny and light as a fairy, but strong and bright as any of them, with a head as round as an apple, clear olive complexion and bewitchingly dark eyes. And with her came blue-eyed George, youngest of them all, and still in his long dresses, but serious as a judge.

While we were sitting on the floor playing with the babies, down came three-year-old Elizabeth and her new sister Dorothy, fresh from their afternoon naps. Elizabeth remembered me and was glad to see me again, but Dorothy had only been there a few days and was rather shy at first.

The babies, even the tiniest ones, have learned to know and love them, and laugh their biggest laugh when they come to play with them.

Soon Julia came in with their bottles of nice warm milk, and then such a squirming and teasing as there was till each got its own, and then to see them snuggle down so happy and contented and then go off to sleep was very funny.

Then we had some music and Elizabeth sang "Tiny Buds" and "Happy Little Sunbeams." She will soon teach these songs to Dorothy, and they will—

"Make the whole house glad"

with their sweet music and bright faces.

But it was getting late, and we had to say "Good-by," as I must to you now, and I suppose when I see them again they will be such big boys and girls I shall hardly know them. But I hear from them sometimes. With love to you every one, from

ONE OF YOUR BIG SISTERS.

EXTRACTS FROM SOME OF THE DECEMBER LETTERS TO THE TREASURER.

New Whatcom, Wash.

The Century Cycle is fast drawing to a close, but the Brotherhood has received such an impetus from the great Helpers, and the time will dawn when Spirit will rule over matter in the kingdom of the earth. The Movement has grown and the fields become vast in extent. How much good could be done had we only more money, but we give what we can and all the good besides. Our present Leader has opened up new fields, so that no one need be a barnacle. There is something for all to do for humanity. New shoots are being put out like the branches of a great tree and all are of use to the Brotherhood Tree. Greetings to the Leader and her cabinet.

J. P. F.

Victoria, B. C., Dec. 13th, 1899.

We are feeling very good these days, and notice how the forces are accentuated, but we will keep the fort, no matter how they come. We are in this business now like men, who can rise above their little personalities and fight on to the end. My love to you all and unbounded love and devotion to Mother till death and after.

Ever your most loving and heartfelt companion,

W. S.

Stockton, Cal., Dec. 14th, 1899.

I enclose a small contribution for the various funds. With it goes my hearty greetings to you and to all the other faithful workers at the central office. This is the last 13th of the closing cycle. On this date seven months ago Stockton Lodge was reorganized by the Leader and intrusted to the care of the present members. To-night we meet together and renew our pledges of loyalty, faithfulness and vigilance.

J. W. R.

Whittier, Cal., Dec. 13th, 1899.

It is simply wonderful the boom of power and force that has come to the Los Angeles Lodge since the "Jubilee Meeting."

A. W.

Los Angeles, Dec. 13th, 1899.

Courage and Trust is the message and enthusiasm is the spirit here in Los Angeles.

E. E. O.



A LOTUS BUD AND HER DOG
"SPOTTY."
(THAMES, NEW ZEALAND).



LOTUS BUDS AT BRIXTON, ENGLAND.



— LOTUS TRUST HOME, BUFFALO, N. Y. —

(OF THE INTERNATIONAL BROTHERHOOD LEAGUE).

All the Lotus Buds throughout the world are invited to peep into the windows of the Lotus Home and see the Lotus Home Babies, who no doubt will be looking for them, and give them a Greeting for the New Century time.

THE MIRROR OF THE MOVEMENT.

NEW LITERATURE.

On every hand the literature of the world is showing the result of the Theosophical study and activities. The influence of the Universal Brotherhood Magazine and the New Century cannot be estimated and each of these is now on a splendid footing, growing steadily and continually reaching more and more people. Look for a moment at the work done by the New Century which has only been in existence two years, and at its continually repeated message of hope. The Universal Brotherhood Magazine which henceforth will be known as the "Universal Brotherhood Path," and is the continuation of the magazine "The Path," started by W. Q. Judge, has in spite of all obstacles, fulfilled its mission founded upon its splendid basis of service to the cause. We here repeat, for the benefit of new readers, that it is published solely for humanitarian work, and that the editors receive no benefit therefrom. As part of the work of the Theosophical Publishing Co. during the past year we record the following, and especially recommend them to all our readers:

"Evidences of Immortality"—by Dr. Jerome A. Anderson.

"The Pith and Marrow of Some Sacred Writings."—(The New Century Series)—Outlined by Katherine Tingley and contributed to by the best students in the Universal Brotherhood.

The first number of the series is already in the hands of most of our readers and they will see that a new keynote has been struck towards an understanding of the Sacred Scriptures known as the Bible. The first paper in the number issued is by Dr. Anderson, who very clearly shows the agreement of all the great religions on the vital questions of life and conduct and brings forward the fact of this agreement as the strongest evidence of the divine inspiration of all religions.

The strong article appearing in this issue entitled, "The Pith and Marrow of the Closing and Coming Century and the Related Position of Free-Masonry and Jesuitry" has been issued separately in pamphlet form.

Two books dealing with the vital questions of to-day have been outlined by the Leader and are being written by students under her supervision. These will be ready for the press within a few months.

In speaking of the literary work of the past year we must mention the articles of Dr. Alexander Wilder on "Egypt and the Egyptian Dynasties," which, as was expected, have proved to be a valuable addition to the literature on the ancient history of Egypt. The series will be completed in eighteen articles, and later the Leader proposes to publish these in book form. The fine articles of Charlotte Woods, of H. Coryn, H. T. Edge and others, and the poetical writings of Zoryan, have also aided much the work of the Universal Brotherhood Magazine.

It is not necessary to call special attention to the new dress of the magazine or its enlarged form. This month's issue is a special number commemorative of the new century.

"Truth is brighter than the sun; truth is the sunny day of Reason, and falsehood the mind's dark night."

THE CRUSADES.

The last year of the old century has been marked by a greater activity than any year in the history of the movement. Three great crusades have been undertaken and successfully accomplished, the results of which are more significant than even now we can fully realize. In every department the work has taken on a world-wide aspect. The first crusade of 1899 was to Cuba in February, and a lasting link of brotherhood between America and the people of that oppressed island and through them stretching out to Spain has been made, of which only the future can reveal the importance. The few weeks' work of our Leader while at Santiago has not ceased from that day to this, and the mayor, Sr. Emilio Bacardi and all his people are awaiting anxiously her promised return. The Cuban mother and her large family of children and the gifted Signorita Antonia Fabre, whom the Leader brought with her from Cuba to America, show how gratefully these people respond to loving care and wise direction. Signorita Fabre accompanied the Leader to Point Loma and in her journey across the country, and then to Sweden and England. She is preparing herself to go back and help her people in true brotherhood work.

The second crusade was that undertaken in this country after the congress at Point Loma, when the Leader and several members of her cabinet visited the lodges on the Pacific Coast and in the Northwest and then *en route* across the continent.

The third crusade was to Sweden and England. Besides the work done in these countries, the importance of the crusade work on the ocean, both in going and returning, can hardly be over-estimated, and great and lasting interest was aroused among many people who will carry the message of brotherhood and of our great work to all parts of Europe and Central and South America, as well as this country.

"The eternal Spirit is everywhere. It stands encompassing the whole world."

UNIVERSAL BROTHERHOOD CONGRESSES.

There have been three Congresses held in the past year, or rather, the one Congress begun at Point Loma, and whose meetings were continued throughout the crusade across the country, was also continued in the great gatherings at the Swedish Congress at Stockholm and the English Congress at Brighton. One of the most important features of these congresses, next to the presentation of our work and philosophy before the public, was the binding together more closely the different nations and parts of the world, through our members. At Point Loma were comrades from England, Ireland, Sweden and Australia, and at the Congress at Brighton were Swedish, German, Dutch and American members. Dr. Erik Bogren attended the Congress at Chicago in 1898, and T. Hedlund, Miss Sonesson, Dr. Kellberg, from Sweden; Miss Atkinson and Miss Townsend, from England; F. J. Dick, from old Ireland, and T. W. Wilans from Australia, were present at the Point Loma Congress. Dr. Zander, Mrs. Scholander, Miss Bergman, Dr. Bogren attended the Brighton Congress in England, and also Brothers Goud and Cliquant and others from Holland, and Brother C. J. Gluckselig from Germany. All these, indeed, have made the links of comradeship very close between these different parts of the world. A new feature of the Brighton Congress, outlined by the Leader, was a debate between Rev. T. A. Duncan, a clergyman of the Church of England, and Brother Sidney Coryn, President of the Universal Brotherhood in England.

Then, too, we must speak of those who have come to make a longer stay, and perhaps remain permanently with us. Rev. and Mrs. Neill, from New Zealand, are now at Point Loma, and have charge of the S. R. L. M. A. grounds. Dr. Herbert Coryn, one of H. P. B.'s old pupils, has now been in America for over a year. Almost immediately after his arrival, Brother K. Lundberg came from Sweden, and Mrs. Lundberg from Scotland. Miss Townsend, who attended the Point Loma Congress, has remained at the I. B. L. Colony. More recent arrivals in America are Miss Bergman, who came over with our Leader after the Swedish Congress, and has since been staying in New York, paying a short visit to Boston; Percy Leonard, who made a brief stay in New York, visited Boston, and has now gone to make his home in California, and our last arrival, Brother H. T. Edge, one of the old workers at the London Headquarters, and who is so well known through his articles in the magazine.

"The wise guard the home of nature's order; they assume excellent forms in secret."

POINT LOMA.

On every hand are evidences of the rapid, but steady growth of the work in all departments, any one of these alone standing as a monument of successful effort for humanity. Two and a half years ago the grounds of the S. R. L. M. A. at Point Loma were little more than a stretch of waste land. To-day they are a busy center of active work preparing for a vast and stupendous work in the future. Already a large nucleus of the I. B. L. colony has been formed, where workers are being trained for future activities. Among the workers there are Rev. and Mrs. Neill; Brothers Hanson and Harris and their families, and Brother Stowe, from Macon, Ga.; Mrs. E. C. Mayer, one of the former New York Headquarters' staff and faithful worker under W. Q. Judge; Brother Pettigrew, from Sioux Falls, Brother Scott, from Toronto, Mrs. A. D. Hunt, and Dr. Rose Winkler, from New York; Miss Paterson and Mme. O. Petersen, from Boston; Brother Scott, from Toronto, and other faithful and true-hearted workers. Besides the colony activities at Point Loma, is the Isis Conservatory of Music and Drama, founded by Katherine Tingley and carried on under Mrs. E. C. Mayer as directress.

A new impetus has been given to music by our Leader and many of the Lodges have realized its importance in their meetings. At the Conservatory of Music, under the new methods there introduced, the true place of music as a vital educative factor will be taught. The Conservatory has opened most successfully and has before it a wide field of useful work.

A new lodge of 26 members has been organized among the workers at the Point, with representatives from North, South, East and West and from Europe.

After her next visit to Cuba, the Leader intends to bring back to America a number of Cuban children to educate at the Cuban colony and later to found colonies for children and workers of other nationalities.

Both the library and the museum at Point Loma are increasing, and several hundreds of valuable books and objects of antiquity have been received.

Another feature on the Point is the Point Loma Hotel, carried on by Dr. L. F. Wood, who, under the greatest difficulties, not having the facilities to provide for so large a number, yet found shelter and entertainment for the members attending the Congress. The house is now in good running order and provides a delightful resort

for invalids and those in search of rest, as well as for students of the Isis Conservatory of Music.

WORK AMONG THE CHILDREN.

How greatly this has increased and what a promise it is for the opening century. Only a few years ago there were less than a hundred children in our Lotus Groups. Now nearly every lodge in America has its Lotus Group, and the children are counted by many hundreds. In England, Sweden, Holland, Australia are many hundreds more. As our Leader says, the world must surely realize that in the children we must find the bone and sinew of spiritual enlightenment of the coming century. The report of the Children's Festival at Brighton, which we give in this issue, and also the beautiful drawing of the ceremony by Brother R. W. Machell, of London, tell their own story.

"He who lives in one color of the rainbow is blind to the rest. Live in the light diffused through the entire arc, and you will know it all."

OTHER UNIVERSAL BROTHERHOOD ACTIVITIES.

It is impossible to cover the whole round of activities, but mention must be made of the special activity of the Lotus Home in Buffalo. This is the outgrowth of the work begun among the children by our Leader. The first temporary Lotus Home was near Fort Lee, N. J., close to New York City, where, in 1896, a number of children from the East Side in New York were cared for during the summer. While there, the Leader planned the permanent work in Buffalo. The thoughts that were there sent out have taken root and the noble workers who have devoted their energies and their lives, have made it possible to be carried out. Last month was given a picture of the babies of the Home, and in this issue we give a view of the large and beautiful building where this work is carried on. The great care and efficient work of the Superintendent, Dr. Louise J. Kean and Miss Morris and the other assistants, may be best realized from the happy faces of the little ones. And though all of them are of a very tender age, not one of them has been lost and all are healthy and happy.

Another special activity is the Newsboys' and Bootblacks' Union at Toledo, under the International Brotherhood League. This Newsboys' Home is mainly supported financially by the League, and is on a splendid footing through the wonderful devotion of Miss Elizabeth Whitney, and having been greatly aided by the work which Mrs. Fichtenkam did.

Another activity of the International Brotherhood League, designed especially to help women to help themselves and bringing a common interest to women of all nations, is the "Woman's Exchange and Mart," with its many departments. This has been most successfully started in New York and also in Boston.

Continually new evidences are met with of the great work done at Montauk in the fall of 1898, among the soldiers and the results of that work are shown in the memories which those, who came in contact with the International Brotherhood League, have kept and who felt its help and strength.

WORK IN EUROPE.

This has already been touched upon to some extent in speaking of the Congresses at Stockholm and Brighton, but particular mention must be made of the work of the International Brotherhood League in Sweden, carried on especially by Mr. and Mrs. Nystrom, the meetings of which are very largely attended. As a result of the Congresses, many of the newspapers, according to the report of Brother Hedlund, have taken up and discussed the ideas there brought forward, and a great effect has been made on the public mind by the meetings, and especially by the speeches of the Leader. The newspapers are following up the suggestions and warnings she gave against the dangers menacing their country, and in this way are doing great propaganda work for some of the principles which we uphold. A new Headquarters has been taken in Stockholm and the work is enlarging on every hand. Two Swedish Theosophical papers are published, "Theosophia," a monthly published by Dr. Zander in Stockholm, and "Nya Seklet," published by Dr. Erik Bogren, in Helsingborg.

In Germany, Brother Conrad J. Gluckselig, who attended the Congress at Brighton, is doing splendid work and has a fine lodge at Nurnberg. He has also just started a monthly magazine. The prospects for work in Germany are better than ever before, for Brother Gluckselig is that quality of man who will profit by the lessons of the obstacles which the Society has had to overcome in the past.

With the acquisition to the Universal Brotherhood of H. P. B.'s old Headquarters at 19 Avenue Road, there are now two Headquarters centers in London; the one just mentioned, and one at 3 Vernon Place, Bloomsbury Square. The work is increasing rapidly and just when there was need for the right man to fit in to the right place, Brother Sidney Coryn was at hand. In connection with the work in England, and also acting as a binding force and link between England and America, must be mentioned Brother Clark Thurston, of Providence, R. I., who, on account of his many journeys across the Atlantic, has greatly aided the work and endeared himself to all our English comrades. A new feature, showing the impetus given by the Leader to music, has been the formation of a choir at the London Headquarters, under Brother Dunn, and it is hoped that one will soon be established at the Headquarters in New York. While speaking of music, Brother W. A. Raboch, the composer of the music to "The Eumenides," must not be forgotten; both his name and his music are now well known throughout the organization.

In Ireland, the faithful work of Brother Dick and his comrades is bearing good fruit and the philosophy is blossoming out in practical work among the children. The faithful members have shown that they have made Theosophy a living power in their lives and have learned to apply it. With Brother Dick we must mention Brother Arthur Dwyer, and in the children's work, Mrs. Dick.

The work in Greece has suffered from the late war, but correspondence is still kept up with the members there and they are doing the best they can. They all declare how great a blessing the crusade was to their country. Russia has never had any Theosophical activities. There is only one member there, and we regret to say that by the last account she was quite ill.

"Every man contains within himself the potentiality of immortality, equilibrated by the power of choice."

WORK IN OTHER COUNTRIES.

The good seed sown in Australia and in New Zealand is growing up and blossoming, and many faithful hearts are proclaiming the message of brotherhood. Brother Willans, of Sidney, Australia, attended the Congress at Point Loma and carried back with him its influence and its great promises for the future. Brother St. Clair and the other comrades in New Zealand keep the fire burning and they must feel that the day will come when the southern hemisphere shall respond to the light which they are holding out.

India cannot be as active as the Leader would wish until she visits that ancient land again, but she says she will not go until she is prepared to do work that will be permanent. There are many faithful hearts praying for her return there, and the letters received from them show how faithfully they are guarding the seed which she sowed when on the great crusade.

WORK IN THE LODGES.

During the year several new lodges have been started and in all the lodges new lines of activities have been entered upon,—new members bringing in new life and energy and the old members finding ever a new interest in the work as it grows year by year. All the new lodges are adapted to the present time, and many of the new members coming into the work bring with them an energy and devotion that is equal to that of old and tried members, for they have all had a preparatory education in the reports which have been given of our work in the press. They have seen the papers and know the attacks made upon the work and through this their interest has been awakened and they have learned to love the cause and the Society which sails ever forward “like a holy ship of the new kingdom.” In many of the lodges the Presidents are comparatively young in years and impart to the work the vigor and elasticity of youth. The old lodges, almost without exception, show the signs of healthy growth, and in one or two (there are two especially) where a dead weight of personality and disharmony has been carried, these have been removed by the natural process of growth. With wonderful patience the loyal members bore with their difficulties, and as these always have an end, their true devotion triumphed at last.

The H. P. B. Lodge in New York, which for a time discontinued its activities, has resumed active work under the Presidency of Mrs. Vespera Freeman, one of the most devoted workers in the city. She was invited to become its President, and we feel sure that the Lodge will enter again upon a career of new usefulness and prosperity.

The work in the extreme East is going forward with a new impetus under the efforts of Brothers Mather and Stearns and other faithful hearts. Application for a charter for a new lodge in Maine has just been received.

In New York the work on the East Side is continued and is steadily growing under the devoted care of Brother J. D. Leonard.

During the year the Headquarters at 144 Madison avenue have taken on an entirely new aspect.

Many new faces are seen at the meetings. The activities of the Theosophical Publishing Co. are greatly on the increase, and a class of people come to buy our books that a few years ago used to hurry past the building. Besides the improvements in the building itself, there is now the delightful home feeling at Headquarters

which is very largely due to the mother of the household, Mrs. L. E. Kramer, and her husband and son, J. O. Kramer and E. O. Kramer.

A new Headquarters has been opened in Brooklyn. A large house has been taken by Mr. and Mrs. Tyberg in a fine neighborhood and central location at 962 Bedford avenue. The main floor forms a beautiful lecture hall, and the Universal Brotherhood Lodge No. 1 has entered upon a new career of increased activity.

The Lodge at Toledo has been resuscitated, and through the energy of Mrs. Kapp, the new President, has entered upon a new sphere of usefulness.

We regret to say that there is one lodge in Toronto which has lost its way. The charter of this lodge has been revoked by the Leader. It affords a lesson that where members allow themselves to be swayed by others of their number, who may have had some prominence, but who have become disappointed through not having their personal vanity catered to, they lack the elements of true progress and are bound to find their work go down.

Sometimes lodges have had to carry a dead weight of those members who have sought to use the organization for their own ends, and it has appeared to some that oftentimes a member may be of no use but only a hindrance. Yet every one is given his chance and the opportunity to show how far he has really desired to work for humanity or whether he has entered the organization for other ends. But wherever the other members have kept strong, the work has gone on and those whose hearts were not in it have sooner or later seen the working of the great law.

"Like a beautiful flower, full of color, but without scent, are the fine but fruitless words of him who does not act accordingly."

HOME CRUSADERS AND NEW WORKERS.

Special crusade work started at the instance of the Leader has been done by Miss Bandusia Wakefield in Iowa and Nebraska; by Brothers Denicke, Cannon and Dr. Hill, of Milwaukee, in Wisconsin; and by Dr. N. B. Acheson, of Youngstown, Ohio, and through their efforts new lodges have been started and new life put into some of these already established.

Sometimes in a lodge, or isolated from other members, one person may be a center of radiating light and influence in this great work. Others may not hear of him or know him, yet by his life and work, by writing or simply in his ordinary relation with others, he may be a helper in the cause of brotherhood. One of these is known under the *nom de plume* "Zoryan." There are many others helping in these and similar ways. Our Theosophical work and H. P. B.'s teachings have been brought out in such a way through our literature and lectures, so simple and clear, that as well as attracting the cultured they have touched the hearts of many in the humbler walks of life. There is one person whom I have in mind, who cannot read nor write, but who listens and listens and thinks and acts, making the philosophy a living power in her daily life.

Through the simplification of this wisdom of the ages the lives of men and women in the prisons are being lifted and ennobled and a great sphere of work has thus been opened. Already many of the large State prisons are open to our workers and many shadows have been lifted from the hopeless and despairing and many an answering gleam awakened in the hearts of our poor shut-in brothers and sisters.

Wherever new work has to be begun new workers always come to the front, and among such should be mentioned Brother Craustone Woodhead and his son, in London, and Miss Atkinson, who is now in charge of the Headquarters, at 19 Avenue Road. Here in America we must mention Brother C. L. Carpenter, the Superintendent in New York State of the I. B. L. Boys' Brotherhood Clubs, whose whole heart is in this work. Then in Toledo, when a new worker was needed in the lodge, Mrs. Kapp stepped in, and is now President. Mrs. Lundberg, whose education in the sturdy life of Scotland has fitted her to rise above difficulties that naturally assail new members at active centers, is now helping at Headquarters. Mrs. Butler, from Bridgeport, is rendering good service as manager of the Woman's Exchange and Mart, which, as said, is a glorious work for women. It would be impossible to give all the instances of this character, but it is one of the signs.

Space does not permit us to give the description of the many new activities every one of which has the signs of great and lasting success. Is not this one of the most encouraging features of the work, that sure and quick success follows upon every undertaking begun by our Leader, and each of these leads to larger fields of work, and brings us close in touch with thousands throughout the world who have been overlooked. In reviewing these activities those who work at the center and are familiar with its history and growth state that the work is one hundred times greater than three years ago, and the prospects simply illimitable. So after all, in spite of the shadows and trials and the knowledge that a few who pledged themselves to the work are unable to go on, we have made a good record for the last quarter of the XIXth Century, and we feel sure that the coming years will record greater success still and the greatest of all—the acknowledged Universal Brotherhood of Humanity.

OBSERVER.

"Good people shine from afar like the snowy mountains; bad people are not seen, like arrows shot at night."

A SIGNIFICANT EVENT AT SAN DIEGO.

On Tuesday, Dec. 12th, the steamer Tanis—the name of an ancient Egyptian king—of the Kosmos Steamship Co., of Hamburg, (Kosmos meaning "Universal," and hence "all the world over") cast anchor, in San Diego Harbor, Cal., on its first regular trip between Hamburg and San Francisco.

This is the second line from foreign ports which has within the year made San Diego its first and last port in the United States.

While these events in the business world are a recognition of the importance of San Diego as one of the strategic and communal centres on the world's coming direct line of travel, those who look for cause in effect, trace a relationship between these old and universal names, and present and future developments, see a significance and venture a prophecy of great natural wealth and splendor for San Diego, with her Titanic architectural topography, rivaling ancient Athens a thousand times in its possibilities, and that ancient Inspiration, Point Loma, will in the near future attract from "all over the world" mariners on the watery oceans, and on the ocean of life, to there cast anchor and depart rich laden with evolved stores of ancient and modern material, mental and spiritual wealth to make the life and heart of humanity glad.

ELIAS.

UNIVERSAL BROTHERHOOD CONGRESS, BRIGHTON, ENG.

AN IDEAL CONGRESS.

(By Another Onlooker.)

THE OPENING.

A Congress, as popularly understood, is an injudicious mixture of Dullness and Discord. Therefore, people who wish to live pleasant lives, religiously avoid any such gathering. Earnest folk who are panting to contradict each other—for the sake of principle—are those who usually organize Congresses. Their respective friends attend, just to see how they get on. Beyond these are even to be found among the general public persons with a sporting bias who have developed a morbid taste for the Congress *per se*. Such complete the assemblage. They slip away, however, when Dullness becomes paramount. Rarely is the *last* day of a Congress well attended.

None of these characteristics was to be observed at the Congress of the Universal Brotherhood Organization recently held at Brighton. It began in a marked sense *harmoniously*; interest grew as it progressed; and the chief event of its last day's work—a "Children's Festival," will live in the memories of those who witnessed it as a profoundly touching symbol of peace and concord.

This Congress was opened under the Dome of the Royal Pavilion, Brighton, on Thursday evening, Oct. 5th, with a selection from *Lohengrin*, played by Professor E. H. Lemare, on the grand organ. Later, this eminent musician rendered the overture to Beethoven's *Prometheus*. The other items in this musical introduction to Practical Brotherhood were Wagnerian selections, played by an unseen orchestra, a violin solo by Miss Evans, several pieces sung by the famous Minster Quartette, and "O, Star of Eve!" sung by a member of the "Isis League of Music and Drama," which, by the way, is one of the seven departments of fraternal activity into which the Universal Brotherhood Organization has been segregated by its Founder and Leader, Katherine Tingley.

An evident *motif* in this drama of Harmonies was to unfold it impersonally. A tastefully arranged curtain of blue and yellow aided this effect. The impression upon the audience was striking. An inexpressible feeling of reposeful delight spread among the listeners, so that the applause they were impelled by custom to bestow upon that band of gifted musicians seemed as it were an interruption. Perchance the day will come when none approve by outward sign, either the dramatic or musical displays. Then will those Arts, of Music and the Drama, so long devoted to the fostering of human self-esteem, be restored to their early purity and become "vital educative factors"—as in the older days!

When that significant musical opening of the Universal Brotherhood Congress was completed, there appeared before the curtain the figure of a man attired in the garb of ancient Greece. For a moment those assembled seemed disposed to smile when this chapleted orator, who *looked* so unfamiliar, addressed them. The speaker quickly gathered himself together and dispelled by the force of growing eloquence that feeling of incongruity which had arisen. Tersely and luminously he declared that the "Eumenides" of Æschylus, a selection from which was about to be pre-

sented, was written, "not to amuse, but because it contained within itself many of the sublimest truths of Nature; because it taught men to look within themselves, and look ever upward and onward toward the star that was in them, the star that was their goal throughout the ages."

The orator retired and then the curtain was drawn aside, revealing the concluding scene from this famous tragedy. The Goddess Athena, followed by the twelve Areopagites slowly moved up the stage to the sound of stately, choice music. This music has been especially composed by Wenzel A. Raboch for Katherine Tingley's interpretation of the Eumenides. It was most impressive. Its note was distinctly that of ancient Greece. When Athena and her train were ranged before the entrance to the temple of Apollo, the music ceased. Suddenly, wild, unearthly shrieks were heard, and the hooded Furies, wrapped in earth-colored garments, crawled into sight. There was something terrific in the intensity of the dramatic situation. There stood the Virgin Goddess calm, benignly compassionate, while those horrid forms rose and fell, shrieked and clamored; clamored against the release of Orestes. Then Athena pleads with them:

"Not slighted are ye powers august! through rage
Curse not with hopeless blight the abode of man.
I, too, on Zeus rely; why speak of that?
And sole among the gods I know the key
That opes the halls where sealèd thunder sleeps.
But such we need not. Be appeased by me,
Nor scatter o'er the land, from froward tongue
The harmful seed that turneth all to bane.
Of bitter rage lull ye the murky wave;
Be venerated here and dwell with me,
Sharing the first fruits of this ample realm,
For children offered, and for nuptial rite,
This word of mine thou wilt forever praise!

Still the Furies rage and threaten. Then comes the crowning effort of this tragic scene. Slowly they yield to the entreaty of the Goddess, and flinging off their dusky robes, show themselves transformed into beautiful maidens, clad all in white. Singing glad hymns they adore beneficent Athena and join her train as she leaves the stage.

This is but an elementary sketch of a presentation full of subtle power. In truth, by means of *writing alone*, justice can never be done to such a combination of color, of form, of sound, as Katherine Tingley has effected.

And, dominating all this, was the combination of the human, the art-brotherhood. The players evidently were devoted to their common task. No slightest suggestion of rivalry, of stage vanity, of nervousness (which is but a form of self esteem) was evident at any point in this performance. If this was the Greek attitude towards the Drama, we cease to wonder at the rumors of its marvellous influence upon Greek thought and conduct that have filtered through the ages.

I fancy that the bulk of the audience realized the vital truth of the statement so frequently made in Theosophical literature, viz., that this play of Eumenides *is* a "mystery play," written and presented not for entertainment, but for the instruction of men as to the facts of their spiritual nature. I wonder how many of those present realized that none but a Mystic of vast power and knowledge could have made those facts evident by means of actors and stage effects gathered together at scarcely a fortnight's notice?

The second day's work of this remarkable Congress is amply dealt with else-

where. It consisted mainly of public expositions of Theosophical principles. Incidental references were made to Katherine Tingley's humanitarian work at Montauk and Cuba.

But the third and concluding day contained the event of events in the Congress. This was the "Children's Festival." However, due treatment of such a subject must be reserved for another article.

THE CHILDREN'S FESTIVAL.

For many, many years the "Problem of London" has profoundly interested me. Think of it! Nearly *one-sixth part* of the entire population of the British Islands is closely packed within the 400 odd square miles on which Greater London stands! One may travel from north to south or from east to west for almost twenty miles without coming into touch with any considerable space of green fields. Houses, houses, houses! everywhere houses!

And people still flock into this city of Pain, not merely from all parts of Great Britain, but from all parts of Europe. Apparently, it is upon this new blood that London depends for its life. One authority declares that "London is literally nourished by bone and sinew from the country." Another authority (medical), states that *it is impossible to find a fourth generation of pure Londoner*.

So, London would appear to be, in the long run, a city of Death, as well as a city of Pain. One-sixth of Britain's population is slowly becoming *devitalized* in London. Yet such is the mysterious magnetism of this wonderful spot that no sustained effort to escape from conditions so fateful seems to be possible for Londoners themselves. Politicians and Economists have for years past been saying the things I am saying now. The average dweller in London heeds them not. Poor, weary, neighborless soul! For him there is no future, either personal or national. 'Tis a sorry outlook—that of the luckless Cockney!

Or rather, it was a sorry outlook; until Saturday, the seventh of October last.

Oh, think! Brothers across the seas—who sprang from the loins of this old England! Think of the sacred bond of two hundred and fifty "Lotus Buds" who looked into the eyes of the Lotus Mother at Brighton on that memorable day! From the east, from the south, from the west of the vast city were gathered these Pioneers of the New Century's Childhood. Right down in London's mud had those beautiful flowers of Hope been rooted! Fair were they to see—*gentle children*, all of them—as they spread themselves out in the Sunlight whose power flooded the Congress.

And they have gone back to their London homes carrying with them the force they then drank in! Do you think that this fact means nothing for the future of London? I declare my belief that, unconscious though these little ones may be of their mission, they are and will remain a living cord of Brotherhood winding through the mazes of the huge city. The cord will lengthen and strengthen as the Lotus movement develops, until one day we find that a new type of manhood and womanhood is emerging out of the midst of that very poor stuff—the devitalized Cockney. Yea, the comrades of the golden cord have grown up into citizenship, and are quietly, gently working out the social salvation of London! So it looks to me, as I, a Londoner born and bred, peer into the next century. Is it then too bold a thing if, looking at the Children's Festival with a Londoner's eyes, I venture to call the seventh of October, 1899, "New Citizen Day"?

Already the scene in the Music Room of the Pavilion has been picturesquely described. I scarcely can add to the description. We all remember the beauty, the orderliness, the spirituality of those boys and girls, clad in their white robes of Grecian pattern. And the naturalness, the unconsciousness with which they behaved impressed every one. Theirs was no play-acting. They sang their dainty songs, they went through their evolutions with just that calm simplicity which an un-spoilt child will show when playing in the presence of its Mother. They did all this in a public hall crowded to its utmost limits with onlookers! And yet these children, who showed such a marvellous spirit of unity were strangers to each other—so far as the various “groups” of them were concerned—until that very morning! There had been no previous rehearsal in London; but merely some preliminary drilling, and the learning of the songs they sang. I have not discovered anybody who knew exactly what was going to happen when those youngsters started for Brighton. No one, however, who had been engaged in Lotus work, felt the least anxiety about the success of the Children’s Festival. We did what we were told, and the children did what they were told, and everybody was happy afterwards—such was the result of the *general confidence* in the Lotus Mother. In sober truth, the whole business of that Children’s Festival was just run on the lines of a fairy story. A veritable *transformation* took place in obedience to the wand of the Fairy Queen!

Let me give a practical illustration of the transformation. Among the steadiest and calmest of those youngsters who marched into her presence was one princely little chap, with dark hair. There was a tiny bald patch on the top of his head. I believe I have guessed the history of that bald patch. I met my young prince—“an incorrigible little wretch”—as the saying goes, at a school room in Bow, about a week before the Brighton Congress. He, and some seventy others, were being drilled by Mrs. General C—— (she is a very sweet spoken young lady in private life; but what soldiers would call a “living terror on parade.”) Well, the said prince, who was then bare-footed (and suitably attired) was docile enough, until the drilling was *over*. Then he relieved his pent-up feelings by executing a series of what London boys call “Catherine wheels”—all round the room, to the great admiration of his comrades. He went through this performance with *professional* skill, and thus gave me a clue to that bald patch of his. Many a time have I seen ragged, shoeless lads do the very same thing along the roads leading to Epping forest or to similar places of summer resort. Coppers are thrown to them by the people in drags or vans, for whose entertainment these youngsters cater. And I have seen such boys *stand on their heads* in the dusty road, and kick up their heels for a moment or two, in token of thanks. Then they resume their “Catherine wheeling.” I should say that this line of business is rather wearing—to the hair. Now, I have merely put two and two together. May I be forgiven if I have wronged my young Prince Lotus.

And of such is the Kingdom of Heaven!

A GREETING TO THE INTERNATIONAL CONGRESS ASSEMBLED IN BRIGHTON, ENGLAND.

16 Carrington St., Wynyard Square, Sydney, Australia, Sept. 3, 1899.

COMRADES:—We have this hour a *Presence* and a *Power* in our midst that no thing or being can withstand and that will bring Liberation to all, either in smiles or tears.

Now is the eleventh hour of our opportunity consecrated with the sacred blood

of martyrs. Rise in God-gained privilege and wield the lightning blade in noble service to all that lives.

Here in heavy gloom lies the sensuous pall of prostituted Divinity, and out of the funeral fires of its black smoke, the lightning blade will rive asunder the foul spell and liberate the soul.

Think of the glorious strife for many a hundred years, how inch by inch the battle has been won, for it is upon these lives we charge at last to Victory and so redeem the slain.

Our hearts speak true and tell us how the noble fight for Truth has waxed hot at times in every corner of the field of Europe. In every spot has blood been spilled to cry out from the ground. Our nations have built themselves upon the *Hearts of Heroes* who now are joined together *in one band* to make this *last grand charge*. On! on! the Power of the Living God is here. *Truth leads the van*.

Swing free the blade once more, beloved ones, and then—Praise God from whom all Blessings flow.

T. W. WILLANS.

EXTRACTS FROM THE SHORTHAND REPORT OF THE CONGRESS.

THE LETTER AND THE SPIRIT OF THE BIBLE,

DEBATE BETWEEN AN ENGLISH CLERGYMAN AND A THEOSOPHIST.

(CONCLUDED FROM DECEMBER 1899.)

CONTINUATION OF THE DEBATE.

Bro. Cranstone Woodhead then took charge of the proceedings and the debate was resumed, after a selection of music and the reading of a message of greeting from Lodge No. 1, Sweden.

The Rev. Mr. Duncan said his opponent had twitted the Christian Church with having no philosophy of life, no metaphysics, but apparently he had taken the poorest class of Christians as representing Christian thought. Christian thought was not so excessively crude. There had been in the history of the Christian Church schools of philosophy, and there was a system of metaphysics, and the more thinking portion had some notion of what they were talking about when speaking of the soul. Paul spoke of a threefold man—body, soul and spirit—and in many places he referred to that tripartite division of the human being. The Rev. J. B. Hurd, too, had written a work on the tripartite nature of man, and many Theosophists might be surprised by it.

As to the quotations from Scripture in support of Reincarnation, he did not think the quotation from Solomon had been quite correctly given, but that was a point of not much importance. He did not dispute that the writer had an idea of what the Theosophists understood by Reincarnation, but it was not a strong argument for Westerners to accept the idea, in view of the fact that Western churches, with the exception of the Roman Catholics, refused to accept the apocryphal writings for doctrine, not considering they had the same degree of inspiration

as the canonical books. The instance mentioned of the man being born blind seemed to point to a belief in Reincarnation among those who asked the question, and the Master did not in so many words point out they were in error; but He was not concerned with the matter from that point of view at all at the time; He was only concerned in that the disciples should not judge their brother, and therefore He brushed away the question altogether. It hardly seemed fair, therefore, to infer that the Master was also a believer in Reincarnation. Doubtless His disciples were, as most of the Jews did believe in it. As to the necessity for Reincarnation, he granted a single life gave no scope for the building up of character, and yet he denied it gave a strong argument in favor of Reincarnation. It was held by many Christian people that life was intended to be educative and progressive; that it was not, as used to be held, a mere probation, and that at the end man must reach a certain standard or else have his fate absolutely fixed. That doctrine was not in the Articles of the Church of England. And yet, looking at life as educative and progressive, few Western people would feel any necessity for repeated incarnations, but rather that in those "many mansions" place and opportunity would be found for progressive education of the individual and the race.

A frequent argument against Reincarnation, which seemed to have a great deal of cogency, was that no one seemed to remember their past lives. There was an explanation of the fact that many thought they remembered things in past lives, and it was that they remembered incidents in their dream lives. Another argument was, if the Theosophical position were true, how was it, if there were only a limited number of souls frequently coming into earth life, the population of the earth seemed to go on increasing from age to age instead of only keeping at a certain point?

Mr. Coryn again expressed his appreciation of the courtesy with which his opponent had put forward his views. Mr. Duncan complained that he had selected those points which appeared weakest in the philosophy and scheme of Christianity, but a scheme of philosophy was like a steel chain—unless of equal strength at all points it was valueless. He had explained that their quarrel was not with the teachings of Jesus—for them they had the most profound admiration and veneration, yielding to no man or church in their veneration of the character and teachings of Jesus. (Applause.) But where was he to get that fair and able conception of modern Christianity? Where was he to go? In the list of Christian churches they found 300 or 400, at the least, distinct and separate renderings of the message of the same teacher. Voltaire said that if God had made man in his own image, man had certainly returned the compliment. Man had created God in his image. Everywhere they saw man imagining that which could not be imagined, which transcended the sublimest thought of the sublimest sage. (Applause.) They had figured unto themselves a glorified picture of themselves, and endowed that image with their own frailties, and cruelties, and so in their own minds they had sanctified their own wrongdoing. Samuel Clemens engaged a Hindu servant with 700 gods. He exclaimed: "Now, I am a Christian and have only one God; so now I have 701." (Laughter.)

As to Paul's division of man's nature, he had not challenged the wisdom of Paul; he had challenged the wisdom of those who sought to interpret the Apostle and his great Master. Paul did speak of body, soul and spirit, but of what value was it to Christians of to-day to use those words if they were not able to attach

any meaning to them, or if the meanings they attached to them were widely different? In the Church of England, and in many others, they would find clear-thinking and liberal-minded men, and their contention was not with them, except so far as they dare not say to their churches the things they thought in their studies. Was it not true that here in Christendom they had no conception of the soul? To the average Christian the word called forth no idea; it meant for them absolutely nothing. It was a common thing to hear the words "my soul," and where they used the possessive pronoun they implied a possessor and a thing possessed. How did they differentiate between the owner and the thing. Who am I? What is this I possess—the soul?

In the Christian philosophy that question could not be answered. In their studies some might have partially solved it, but they did not come to the poor man and say it was himself, that the man himself was a soul, that on his efforts depended his future, that there is nothing to save and nothing to condemn except his own force of will, his own determination to walk on the path which in his heart of hearts he had set out for himself. Theosophy claimed that the soul was not merely a matter of speculation, or a matter of theory, but that every man possessed within himself a faculty which would enable him to know, to defy the secrets of Nature, to unlock every hidden door of his nature, and to know himself in spirit and in truth.

Turning to ethics, he claimed that while modern Christianity taught morality and insisted upon it, Christians had not a science of morality and could not say why this was right and that was wrong. They could not act as guides. When a chemist would learn anything in the world of physics he had his appliances, and could, on the physical plane, know something of the object in hand; but Theosophists contended that knowledge was not confined to the physical plane, but that there was a process, that there had ever been a process, by means of which man could know of the soul, could know of the laws which governed his being, could know of the source from whence he came, could know of the goal toward which he was going.

Knowledge was not confined to physical science, but the spiritual science had been neglected, because the light that the old Mystics once illuminated Christianity with had been—not withdrawn, but rejected by the Church, and what the Church possessed to-day was but the skeleton of the divine mysticism and philosophy which Jesus Christ came into the world to teach. Mr. Duncan spoke of the apocalyptic books not being accepted by the Church. He did not give the quotation as a proof of Reincarnation, but he thought it was not denied that the "Book of the Wisdom of Solomon" was by the man whom the Christians claimed to be the wisest who ever lived. Moreover, that forced him to inquire what was meant by the word apocryphal? The history of the books of the Bible would form a strange study for many of the most earnest exponents of Christianity, learning from whom they had come, what those men had said about them, through whose hands they had passed. Did they remember the confession of Eusebius: "I have not scrupled to take from or add to the sacred manuscripts whenever it has appeared to my mind to be for the glory of Holy Church." Many Christians labored under the impression that the Bible was directly written by the Almighty and placed in our hands as a bound and completed volume. They did not recognize that it was a collection of writings, very small, from a very great mass of writings. He did not think they

had taken the trouble to ascertain who made the selection, and how it came to be made. In the Early Church they held a council, because, he supposed, they thought it would be for the glory of God to make a selection from His books, and they decided that certain books were sanctified by the Creator of the Universe, and that other books were not. That seemed, in common parlance, rather a large order. (Laughter.) Being unable to agree among themselves—could one expect so many theologians to agree?—as to which were inspired and which were not, they resorted to an ingenious device. They placed the whole collection under a table and prayed to God that during the night he would select from them the inspired books and put them on the table. And He did. That was the story. One could imagine a theologian making his way to the room in the night time in order that his own theory might be established on the authority of Holy Writ.

In the verbal texts they must use common sense—the rarest of all the senses. They need not be afraid that Divine Truth would suffer from intelligence. Divine Truth was strong enough and great enough to welcome criticism, not to fear it; to welcome knowledge, and not to prosper by ignorance. They would lose nothing by endeavoring to ascertain the source of their great writings, and he believed Theosophists placed greater value on some of the ancient writings than did the Christians themselves, because they saw they embodied many a precious truth of which the Church had not dreamed, and because they contained the life of one of those Great Masters sent from the centre of eternal love, sent from time to time into the world to set a-thrill the wires of spiritual life, to tell to men that the path of self was the road to death, and that the path to life was to “love thy neighbor as thyself.” (Applause.) The reference to the man born blind proved that the disciples believed in re-birth. They were told, too, in a good many places, that Jesus had especially taught those men the mysteries of life and death, and yet having so taught them they still believed in Reincarnation.

As to progress after death in other spheres, Hume, one of the greatest philosophers we had ever had, once said that that which would be incorruptible must have been immortal, and therefore, he said, that of all the systems which were before the world that one of Reincarnation was the only one to which philosophy could in any way at all hearken. Now, they could not have immortality one way only—an immortality in the future which had not also an immortality in the past. If we were to live in the ages to come we must have lived also in the ages past. And what was the lesson man had to learn? He was forced to one answer—that he was here to learn how to comport himself toward himself and toward his fellow men. He thought that answer must commend itself to every one. And there was no man among them who had learnt that lesson; and where could we learn to comport ourselves toward our fellow men except with them? Where could we learn the lesson of this earth except on this earth? He thought he was justified in extending the law of cause and effect out of the physical into the moral, mental and spiritual planes. For every thought and deed there must be a result somewhere, somehow, sometime. We were sowing seed, and if a man sowed seed in a field he did not go to another field expecting there to reap the harvest he had sown, but to the field where he had placed his seed. And that crop should be fair or foul as the seed so placed in the ground. If there were any lesson to be learned here, that lesson must be learned here.

It was argued against Reincarnation that we do not remember our past lives.

Very many did remember them. Many children did, and spoke of them, until with our rough, brutal mental hands we kill out that ray from the spirit; until we tell them those things, which, to their little minds so fresh from the Glory Infinite—those things they know are true are lies; until they fear to tell of the heavenly visions they remember, the recollections of the lives of the past; until we murdered their memories with our infamous “education” and scepticism. (Applause.)

Then the population argument was used against them. They were told the population was steadily increasing. He denied it; there was not an iota of proof that the population was permanently or really increasing. Mr. Judge used as an illustration in that regard a swarm of birds flying into a room and out at a window. The number of birds was strictly limited, but there might be more birds in the room at one time than another. If they looked at the relics of civilizations they would find support for the theory that the population knew no regular increase. Where now there were continents of desert land they found traces of civilizations, compared with which our own sank into insignificance, so that it might be that those parts now so densely peopled were then only inhabited by a few scattered naked savages, and those now occupied by savages were centres of teeming swarms of life. The tide ebbd and flowed.

Mr. Duncan referred his opponent to a book, “Studies of the Soul,” as a proof that soul science was not entirely unknown to the Christian Church. And there were many thinkers who had gone deeper than Mr. Coryn would perhaps give them credit for. As to Eusebius, he was not in any sense a revisor of the books as Ezra was said to be with regard to the Old Testament. He was obliged to discount the story of how the books came to be selected, because Mr. Coryn had spoken so highly of the Bible as it stood. There must have been some higher power directing the choice of the books. As to the sowing of the seed and reaping in the same place, it all depended where they considered the seed to be sown. He maintained it was sown in the human soul, and it was there the results were reaped. And if that were so, it might equally be sown and reaped in some other sphere than the earth.

The argument drawn from the inequalities of life was considered one of the strongest arguments in favor of Reincarnation, but he had only to say the same sort of thing holds in every kingdom of Nature. All through Nature there was a tremendous waste in bringing anything to perfection, and there were unfavorable conditions for the majority and only a few come through and the higher types are produced. And why should they not look for the same in the human kingdom? Adversity might be a very excellent field for the education of the human soul. On the whole, he would be inclined to think they should, on the question of Reincarnation, bring in the Scotch verdict of “not proven.”

Karma, in a sense, was a Christian doctrine, and Paul’s words were frequently quoted by Theosophical writers—“As a man sows, so shall he reap;” and that doctrine appealed to any intelligent mind. As put forward, however, it seemed a hard, unsympathetic, unbending creed. They had an implacable law, which seemed to admit of no exceptions. It was hardly what might be called a “gospel.” It seemed to substitute law for love, and—was not that going back a little? In the Christian teachings it seemed to him they had the divinest expression in words of the heart of God, and undoubtedly the whole essence of Christian teaching lay in the thought that “God is love.” And just in so far as man approached the nature of God he would be love, too. Because there was forgiveness with God for even

the blackest sin, so there must be forgiveness in every human heart. "Forgive us our trespasses;" Christ's prayer on the cross, "Father, forgive them," and the command to forgive "even seventy times seven" seemed all inconsistent with that law of Karma. The attraction of the love of Christ as the lifting power in the world seemed to him to be missed. It would seem Theosophy was a religion for philosophers rather than for sinners, who wanted something to lift them out of themselves. What was Theosophy going to substitute for the personal Christ? the Christ who was felt to be the guide and leader of humanity? Was the experience of the centuries to go for nothing? Had the saints lived under a delusion?

Mr. Coryn, in replying, was quite willing to admit that there were many of the Church Fathers who followed worthily in the steps of Eusebius; he had no wish to credit him with all the interference with the manuscripts. It was true that unequal conditions were productive of advantage to character, but why were there those divergencies? Was there or was there not an eternal law of Justice running through the Universe, or a hideous chaos of chance? Where was the philosophic reason for this man's life being full of misery and that man's of joy? If he were in search of a philosophy he would seek for one in which there was a great law of unswerving justice, that should penetrate down to the smallest acts and thoughts of life, a justice which left nothing out and forgot nothing.

Reincarnation was a doctrine of absolute justice, which neglects and forgets nothing, and was absolutely true in its application even to the smallest of events and details. Mr. Duncan appeared to be afraid of justice; he would substitute something else for law. He asked why should they not resort to love and put law on one side? He (Mr. Coryn) would suggest that law and love are one. (Loud applause.) It was not he who would divorce the two. He could not conceive of law without love, or love without law; the two were blended together, were identical one with the other. It was because there was a great love running through the Universe that they called the force of that love law.

Forgiveness was the great centre of Christian belief, and some Christian thinkers, while they had in their own minds rejected the theory of the atonement, dared not go into their pulpits and say it was a hideous lie, an insult to the Almighty, the cause of the sin and sorrow of the world. A definition of orthodox Christianity had been given by Herbert Spencer, the greatest philosopher England had ever known, and he would defy any Christian to find fault with any clause in it or say that any part was not accepted by the Christian Church to-day. Spencer said that God created man without the power to avoid sin; that he condemned to eternal perdition the whole race of men for doing that which they could not help doing; that in order to avoid destroying the whole race for doing what they could not help doing, He murdered His own Son for what he had never done. He (the speaker) maintained that that so hideous, revolting doctrine was preached from the majority of pulpits to-day, and contradicted from none. His faith in human nature was indeed great when he remembered that the nations of the world had endured that abominable teaching and yet had survived in their morality and ethics. There was no naked savage running wild who would not be ashamed of such a doctrine as that. (Applause.)

That doctrine was a fitting one to be taught by those who spoke also of an eternal and material Hell. They were told the doctrine of Karma was hard as compared with the doctrine of Hell. Take the greatest preacher, perhaps, who had

preached in England, who had gathered together the greatest congregations ever gathered together, he believed, in England. Look at his definition of Hell, received with acclamation. He imagined that on the death of the wicked man (and the wicked man was he who could not pronounce the preacher's peculiar Shibboleth), his body was turned into a substance somewhat resembling asbestos—(laughter)—in order that it might endure the most unthinkable heat for ever and ever without being consumed. He said that that man would feel as if his veins were filled with molten lead, every nerve throbbing with a torment indescribable—and that went on for ever and ever. And they were told the doctrine of Karma was hard! And yet they had the words, "God is not mocked," and "For every idle word ye shall answer in the day of judgment." Did Jesus ever say there was any way of avoiding the penalty of sin? any way of wiping out the results of any single deed or thought except by meeting those results and living on through them like a man, and going into a new life made wise by the lessons taught, made great by the pain endured? (Applause.) Mr. Duncan asked what would they substitute for the personal Christ. They would substitute a world full of personal Christs. (Loud applause.) Because the great Christ-Spirit was in every man a guide and index for every man. The great Christ-Spirit was the voice of conscience, which speaks forever, trying to make itself heard, longing to enter the door at which it could only knock.

As man looked within himself for that light which was in every man, the "light that never was on land or sea;" as they looked upward for that light and knew the Christ to be themselves, and knew their power to reach to the Christhood, so the world shall be filled with Christs, and then pain and sorrowing and suffering shall pass away forever more. Was that unscriptural—unbiblical? "Know ye not that ye are gods?" "Know ye not that ye are the temples of the Holy Ghost?" No, throughout the West we did not know our Godhood; we did not know the infinite possibilities in front of us. We could see something of the path we had come, but could not look forward to the future, so full of glory, radiance and power, awaiting us, because of the god enshrined in every man. And Jesus Christ came not to say "I am the Christ, follow me," but He came to say, "The Christ is incarnated in every one of you—know ye not that ye are gods? The path I have trod you shall tread, the cross I have carried is also for you, and the reward that awaits you is the same."

They were told the great story of the crucifixion, and they took it with the brutality of the Western mind with literalness, and would not believe the great story had been told all over the world, in every age, and at all times, which typified the experiences of the neophyte in the Egyptian Pyramid, who would learn the secrets of the gods, and who for three days and nights lay crucified on a cross of wood. On the third day the guardian priest awoke him from his slumber, released him from the cross, and brought him down once more among men, but more than a man—crowned with the knowledge of the immortal gods, and with god-like power—a Christ amongst men, a Saviour amongst his people.

Was there anything derogatory to Christianity in showing that the Divine Life and the way to accomplish the Godhood of man and the Christhood in man had been in the world ever, always ready to declare themselves; that the Christ-Spirit in man was waiting to declare itself, and if only men would rise up out of their dark self into the gladness and glory that awaited them they would know that their godhood was not a thing of the far past, but that the divinity of man even now awaits its claiming. (Applause.)

Bro. Machell then gave a short address. He thought both speakers had pointed to one thing—that the very heart and soul of all the teaching, whether of Jesus or any other great world Teacher, was harmony, love and light, and that the law of life, when understood, was a law of joy, of beauty, of harmony. In the work of the Universal Brotherhood that idea manifested itself very strongly. He thought that in a great and increasing degree Art in its widest sense would take the place from which it had been dethroned so long—Art, not as an adornment to life, a superfluity, but Art in its highest and widest sense, as the expression of the soul of humanity—expressing itself in harmony, that harmony which was known to all thinkers and students of life to be the law, the very root-law of health, moral, physical or mental. (Applause.)

The second day's public proceedings then concluded.

QUEEN CHRISTINA AND THE BISHOPS.

A REMARKABLE ADDRESS.

(FROM OUR CORRESPONDENT.)

Madrid, Sunday Night.

La Epoca publishes the reply of the Queen-Regent to the Address which has been presented to her by the Bishops. The document exceeds even the programme of the Burgos Congress in its demands for the re-establishment of religious intolerance. The Prelates begin with very loyal expressions of adhesion to the present Dynasty and the Regency, and pray God to grant to the Queen-Regent the necessary grace to lead the nation in the paths of justice and religion. They then ask her Majesty to exercise her influence upon the Governments to induce them to put a stop to the audacity of Protestantism, which is opening churches and schools, and also to check the impious press, which slanders the Episcopate, the clergy, and the religious Orders.

The Address goes on to request the Queen-Regent to repress the subversive teachings of some of the Professors and to place all the Professors of the Universities, institutes, and schools under the supervision of the Catholic religion, which is the State Church. The Bishops insist upon the expediency of chastising for blasphemy, the profanation of images and sacred emblems, the violation of the Sabbath and Saints' days. The Message also lays much stress upon the necessity of refusing to Freemasons the rights granted to other Societies. The Prelates say they are much pleased to have found, in the Burgos Catholic Congress the opportunity of exposing the situation and expressing the aspirations of the Church, which alone can act as an impregnable rampart against the evils threatening humanity.

In a separate Message addressed to the Ministry the Bishops say they have never refused obedience, respect, and submission to the Queen-Regent and King and the Constitutional Government; but they have noticed with immense grief that no energy has been displayed by the authorities in repressing the disturbances at Saragossa, Barcelona, Valencia, and Castellon. They allege that the Freemasons had concerted to stone the convents and insult the members of religious Orders, and

they ask the Government not to allow Freemasons to enter Parliament, as they contributed to the loss of the Colonies.

The Message concludes with the assertion that the Throne is threatened by revolution when it could be strengthened if it rested, as of yore, on religion. These Episcopal demonstrations are generally considered as an endeavor to keep in touch with the feelings of the majority of the Catholics and the clergy; but no politicians of any shade outside the Ultramontanes seem disposed to listen to this revival of intolerance.

The Queen-Regent's reply to the Address is couched in guarded terms. Her Majesty says she is exceedingly grateful for the loyalty of the Prelates and the Church towards the Dynasty. She notices the grievances set forth, and the wishes expressed by the Episcopate in the name of the Catholics, but she very firmly and clearly reminds the signatories that she can do no more than hand over their petition to her Constitutional advisers and the responsible Ministers, who alone are competent, as they are certainly able and willing, to consider such appeals.

The Standard (London), Sept. 25, 1899.

PROPAGANDA DEPARTMENT.

A fund has been established for the free distribution of Brotherhood literature. The fund to be equally divided in obtaining the following:—

- 1) The New Century Series: The Pith and Marrow of Some Sacred Writings
- 2) The Universal Brotherhood Magazine
- 3) The New Century,

to be placed in the prisons in America, also hospitals, work-rooms, free reading rooms, lodging houses, steamboats, and to soldiers and sailors.

This project is originated by Katherine Tingley, who has given great attention to it, and she feels confident that it will be well sustained by all members of the Universal Brotherhood and by all who are interested in Humanitarian Work.

Contributions to be sent to

J. H. FUSSELL,
Treasurer Propaganda Department,
144 Madison Ave., New York.

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